

A CAREFREE FUTURE

PUBLISHED BY

BENEDICT LUST, N. D.

BUTLER, N. J. AND NEW YORK CITY

PRICE, ONE DOLLAR
AND FIFTY CENTS



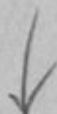
A CAREFREE FUTURE



The New Gospel



Glimpse into the depth and distance for the selection of mankind—
for the reflection of all—for consideration and stimulation



By AUGUST BETHMANN and AUGUST ENGELHARDT

Island of Kabakon, near Herbertshoehe, Bismarck Archipelago, South Sea



Translated from the German



Published by

BENEDICT LUST, N. D.

Natural Life Health Home "Yungborn", Butler, New Jersey
and Recreation Home "Qui-si-sana", Tangerine, Florida

1913



How is humanity served best in every instance?
Serve you the sun, oh friend; you will then be a sun to mankind!

AUGUST ENGELHARDT

NEW YORK
OF THE
DEC -7 1940
LIBRARY
229591

CONTENTS

88

Preface of the Publisher.....	7	Human Development in the Reign of	
From the Preface of Our First Edition	8	Winter	52
Accompanying Words for the Other		The Nature of Cocoanut Cultivation...	53
Edition	8	The Land of the Real Ideals or the	
A Word to the Reader!	9	Ideal Political Economy and the Ideal	
The Birds	10	Statistics	53
Die Vögel	10	Patriotism and National Economy. Its	
What is Care?	11	Substitution by Heliotropism and So-	
Care a Destroyer of Life	11	cial Economy	55
How Can We Get Rid of Cares?.....	11	The True Solution of the Social Ques-	
Is There a General Method of Freeing		tion	55
Yourselves from Care?	12	Man is What He Eats: "Fat of Animals	
The Palm's Greeting	12	or Palms." A Scientific Study.....	56
Gruss der Palme	12	The Cocoanut Palm	58
How Do We Free Ourselves from the		Kokos	58
Care of Sustenance?	13	An Appeal to Science	59
The Cocoanut Tree in the Tradition of			
the Singalese	17		
The Palms	19	ANNEX	
The Palms in Their Relation to Men..	19	Deliberation on God, World and Im-	
The Cocoanut Palm Tree	20	mortality	63
The Value of the Cocoanut Palm.....	20	The Origin and Heredity of All Our	
The Aesthetic Impression of the Palm		Physical and Mental Talents.....	64
Trees and of the Banana Trees.....	21	The Sun, Tropics and the Cocoanut...	68
How Do We Free Ourselves from the		Confession of a Fruit-Eater	69
Care of Clothing?	22	The Universal Solution	72
How Do We Free Ourselves from the		The Nut, Fat and Oil Question.....	73
Care of Shelter?	26	The Nakedness	76
The Carefree Man	27	How Radium Can Become the Re-	
Temperature Zone or Tropics?.....	28	deemer of Mankind	77
A Botanic Trip from the Equator to		The Dress and the House	78
the Poles, or from Life to Death....	37	How to Become Akin to God.....	78
From Death to Life, from Scantiness		No Fear of Death—A Shame to Die...	79
to Abundance. An Agricultural Trip		What Shall We Eat? What Shall We	
Benefit Derived from the Cocoanut	39	Drink? How Shall we Dress?	80
Palm	40	The Herb-Cure	83
To the Friends of a Paradisiacal Life		Some Notes on Radium	83
Cultivation of Cocoanuts in the German	41	Tropical Fruits	84
Colonies	43	"Starchpaste and Birdlime"	85
An Open Letter to the Adversaries of		The Cocoanut Spirit	85
the Tropics	44	Sunrays and Cocoanut Flames	86
Christ, Buddah, Mahomed	45	Redeem Yourself	86
Solution of the Social Question.....	46	A Settlement Opportunity	87
The Mission of the Tropics.....	46	Talks	88
The Modern Worshipper of the Sun...	48	Sapere Aude!	89
A Song of the Sun	50	The Clothing	90
Das Lied von der Sonne	50	Growing Sympathy for Sun and Cooa-	
My Motto of the Progressive Scale of		nut	90
		How Will Mankind be Redeemed?...	91

My Prayer	92	Engelhardt's Answers from Letters Received	104
Hymn to the Sun	92	Days After To-Morrow	105
Letters from Kabakon	92	The Disease of the World.....	106
Politics of the Cocoavores	93	A Tribute to the Apostle of Cocoa-	
To Love	94	vorism	106
Oranges	94	About the One-Sidedness of the Cocoa-	
An Appeal and Request to All Actual		vorism	107
Cocoanut Eaters	95	Success in Nuce	108
A Tribute to the Cocoanut	95	To the Weak Worker	108
Cocoanut Cannot be Replaced	96	Open Questions	109
Cocoanut Tests and Successes	96	The Cocoavore	109
Mind-Construction of Temples.....	97	The Language of the Palms	109
Chemistry of the Fruits	99	How to Become a Cocoanut-Palm....	110
Sun-Culture	99	Deliverance of Mankind.....	110
Bliss, Where Art Thou?	100	Mother Cocoanut	110
Human	100	The History of Cocoanut Butter.....	111
Correspondence	101	Prolongation of Life	111
From My Portfolio	101	Engelhardt	111
Making Use of Sun-Heat	102	Human Power or Sun Power.....	112
Tropical Fruits or Cocoanuts.....	103	And Laughs Towards the Sun.....	112
What is the Cocoanut Palm or the Way		Criticisms of the Press on "A Carefree	
to Happiness	103	Future"	113
The Curse of Industry	104		



PREFACE OF THE PUBLISHER

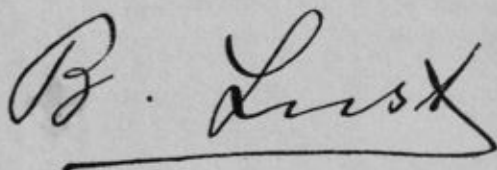
“A CAREFREE FUTURE” goes herewith out to the English speaking world as a guide for all those who are honestly endeavoring to reach the highest goal of perfection in this earthly existence.

In translating and publishing in the English version the writings of our great master *August Engelhardt*, we had in mind those millions of men, women and children who are groping about in darkness on account of lack of proper education, who are shifted from one place to another and who are depleted and exhausted physically, mentally and spiritually, and made miserable by our shame civilization, with its destroying and harmful influence on happiness, freedom and health. The unrest and dissatisfaction amongst all classes of men and in all countries of the world is appalling. Capitalism, combined political forces, unjust legislation, discrimination, especially against all those who stand for truth, for the rights of the individual, medical freedom, especially in America, they shall find in this book a guide, a way out that will lead them to the highest goal and to the Paradise on earth, the golden age, the desire for which we have never lost and the longing for which is bosomed in every human soul. May this book help to solve the economical, social, educational and religious questions which are baffling mankind to-day, and produce sunshine where there is darkness, and happiness where there is misery and discontent and new and a higher life where there is degeneration and despair. If this book will only make one human soul happy and free, then the work of the translator and publisher is well paid.

This book is dedicated to August Engelhardt himself to encourage him, to keep up his great salvation work for mankind.

May his endeavors be crowned with success and may the sun, the great energy giver, enlighten him and may he see his gospel of regeneration, a new life of peace, happiness and good will go to all mankind.

May 15, 1913.

A handwritten signature in dark ink, appearing to read "B. Lusk". The signature is fluid and cursive, with a long horizontal stroke extending from the end of the name.

BUTLER, N. J., U. S. A.

FROM THE PREFACE OF OUR FIRST EDITION

....from the commonplace person with the instinct of the herd can nothing else be expected but a depreciative opinion; but it has no more value than the judgment of a blind man about colors.

He who finds now and then a hard word will kindly consider: "Planing makes chippings."

Remscheid, March 18th, 1898.

THE AUTHOR.



ACCOMPANYING WORDS FOR THE OTHER EDITION

Thanks to all those who followed my invitation to criticise my work. Besides numerous acknowledgments and inspiring agreements, I received many unkind words; the senders overlooked evidently the first four lines of this page. These stink-pot throwers confirm only the saying: "The ordi-

nary commonplace man condemns all that is beyond him." May they soon be enlightened!

And now: "Cheer up for the joyful trip!"

Remscheid, October 18th, 1898.

BETHMANN-ALSLEBEN.



A WORD TO THE READER!

A carefree future is what the title of this booklet is promising you. You may think we are going to unveil the secret of how to become rich. Or may be, you expect to be told how to banish sickness from you forever? If in possession of such a remedy you would be entitled to call yourself free from care. He who possesses strong health can look forward without fear.—And you may think, too, that we are going to preach about the reformation of society and equal distribution of wealth, that we want to teach a system which guarantees to the individual all the necessities of life, such as food, clothes and shelter. Remember the words in the Bible: "Deliver all your cares unto Him for He careth for you." He who believes in God, need not fear.—You all are right, for we do show you the way to wealth. We teach you to attain health. We have a system which will bring forth a just distribution of land and wealth. We point out to you the original source of all life, the distributor of happiness and joy, the destroyer of all care.—Yet you are all wrong: for our way is not your way. Yes, we do give you the means for freeing yourselves from care; but they are not to be administered like medicine nor are they to be repeated like prayers, their application is: "profound self-reforming." He who wants to change our world into a new paradise must teach mankind how to arouse it from its deep, torpid slumber within its own breast. The outer life of a life is a projection of the inner life into the outer world. Whoever has the living paradise within himself cannot help

but radiating paradisiacal effects; it lies in his nature to refine and beautify his surroundings and only he is ripe for the Paradise.

The unrestful, nervous and passionate man of culture of to-day would be very unhappy in Paradise, like the horse that worked all its life in the mines and is all of a sudden brought to the surface of the earth would be longing for the sombre depths it was used to. So would men long for the nerve-wrecking life of culture. He who has quietness and peacefulness in himself wishes to be away from the noisy life of culture and choose quiet places for his abode. Now, if you have a longing for the Paradise on earth, change yourself first into a living Paradise.—All we can do is show you the way; to follow it—remains with you. Its goal is your prize.

If you meet with frequent repetitions in this book, we hope that you will bear with us, granting to truth the right to be repeated until we have succeeded in transforming it into life and action. If you should find fault with it or if you know how to improve or complete it, kindly let us know your opinion and make your suggestions. We then shall try to embody your ideas in a new edition as completely as possible.

And now be off, you sunny thoughts! Create clearness, effect sunshine!

Island of Kabakon, Herbertshoehe,
Bismarck-Archipelago, September
26th, 1905.

AUGUST BETHMANN,

AUGUST ENGELHARDT.



THE BIRDS

I felt a wish to wander
Into the forest still
Where with their pleasant singing
The birds the air do fill.

Sing on, you lofty children,
From cares and sorrows free,
Sing on, and let me listen
To your sweet melody!

You all are free from sorrows
And praise the love and might
Of God, the all-creator,
From morning until night.

You build your nests of grasses,
Your children there to keep,
And though you are not sowing,
You live in peace—and reap.

You do not strive for treasures
Involving fight and stress,
The forest is your kingdom,
And feathers are your dress.

I wish to God that we could
Live happily like you,
Free from all care and trouble—
A life so pure and true!

Whose faith in God is equal
To yours? Whose lips can sing
Like yours of love and friendship
And life's eternal spring?

DIE VÖGEL

Die Lust hat mich gezwungen,
Zu fahren in den Wald,
Wo durch der Vögel Zungen
Die ganze Luft erschallt.

Fahrt fort, ihr Freudenkinder,
Ihr Büsche-Bürgerei,
Und Freiheitvolk nicht minder,
Singt eure Melodei!

Ihr lebt ohn' alle Sorgen,
Und lobt die Güt' und Macht
Des Schöpfers, von dem Morgen
Bis in die späte Nacht.

Ihr baut euch artig Nester,
Nur dass ihr Junge heckt,
Seid nirgends Fremd' und Gäste,
Habt euren Tisch gedeckt.

Ihr strebet nicht nach Schätzen
Durch Abgunst, Müh' und Streit;
Der Wald ist eu'r Ergötzen,
Die Federn euer Kleid.

Ach, wollte Gott, wir lebten
In Unschuld gleich wie ihr,
Nicht ohn' Aufhören schwebten
In sorglicher Begier!

Wer ist, der also trauet
Auf Gott, das höchste Gut,
Der diese Welt gebauet,
Und alles Gute tut?

My friends! I understand you:
We are not here to fight,
And make our whole existence
One painful, endless night.

Oh, that we would return to God
Who can take care of us,
And learn from you, dear little birds,
The life of happiness.

Wir sind nicht zu erfüllen,
Mit Reichtum und Gewinn,
Und gehn, um Geldes willen,
Oft zu der Hölle hin.

O, dass wir Gott anhängen,
Der uns versorgen kann,
Und recht zu leben fingen
Von euch, ihr Vögel, an.



WHAT IS CARE?

Christ has said: "Deliver all your cares unto Him for He careth for you." You can throw care from you like a burden. We speak of care of sustenance, want for clothes, business troubles. We say: "Don't worry, all will be well in the end."

Let us now consider the care of sustenance. If we always have ample

means to secure our food we shall have no care. Care only begins when money runs short. Care grows with the increasing difficulty of securing food.

Cares press down like burdens, they are mental burdens, produced by the difficulty of satisfying our needs.



CARE A DESTROYER OF LIFE

Care is the commonest kind of suicide: it disturbs the appetite, the sleep, affects breathing, spoils the digestion, weakens the character and mind and promotes sickness. Care is

the fundamental reason for thousands of deaths, where the diagnosis on the funeral certificate may read differently. Cares are poison for the mind, while work is nourishment for it.



HOW CAN WE GET RID OF CARES?

By diminishing our real or seemingly necessary wants,—which is hard— or by doing away with them entirely. This would mean a partial or full de-

liverance. If we are able to do away with the causes of our cares, we are bound to have a carefree future.

IS THERE A GENERAL METHOD OF FREEING YOURSELF FROM CARE?

We have seen that cares originate in the difficulty of satisfying our needs. The difficulty of satisfying presupposes some kind of deficiency. Care of sustenance is caused by lack of means, of the will to work, or by traffic deficiencies. Trouble with children comes from their disobedience, sickness and defects. The enemy of deficiency, its death, is abundance. To free oneself from care means to kill it by abundance. But to free oneself from all cares, means to get in close touch with the original source of abundance, the donator of all things, of strength and power, that is to join God—in other words—we must return to the original source of all life,

of all earthly and heavenly force,—to the sun—we are to become children of the sun. The pure child of the sun does not know what cares are. He has thrown all his cares upon him,—father Helios—and knows he is well taken care of. The sun is his guide, his nourisher and his cook. The sun is his tailor, the vault of the heavens is his abode. The sunlight shines for him every day and enables him to recognize what is right and what is wrong, it is his teacher. Independent from weak and changeable mankind, only relying on the faithful and ever helping sun, the sun-child lives always a carefree, sunny life.



THE PALM'S GREETING

Still is the land quite far! A narrow stretch

On the horizon—is all the eye can catch;

A strip of white—mysterious—promising,

The heart beats higher and the thought takes wing.

Now is it near! There stands a lonely tree

With towering stem, so graceful, proud and free,

A dome of foliage spreads around its crown

High in the blue that never knows a frown.

It is the cocoanut palm, graceful swinging

GRUSS DER PALME

Wohl ist das Land noch fern! Ein schmales Band

Liegt's auf des Horizontes weitem Rand;

Ein weisser Strich nur steigt daraus hervor;

Ragt Obelisk, Turm oder Säul' empor?

Jetzt sind sie nah! Ein Baum ist's nur! Es steigt

Einsam sein Riesenschaft, hoch oben zweigt

Ein Dom von Laub, als sei gestellt hinauf

Ein Tempel auf des Obeliskens Knauf!

Die Kokospalme ist's, im lauen Wind Des Wipfels grüne Wedel wiegend lind!

The fanlike leaves, zephyrs are singing!

And from its crown high in the sunny air

It rings harmoniously, and saying, as it were:

"Be welcome, stranger! Speak, what is thy need?

If thou art hungry, take my fruit to eat;

If thou art thirsty, I have milk and wine,

I have abundance—what I have be thine!

If thou art naked, I have clothes for thee!

If thou art tired and weary, come to me!

My cooling shadow gives thee health and rest—

Come, come to me if thou wouldst have the best!

What thou desirest, it shall all be thine,

And all is pure: it comes from Nature's shrine;

This is the land that knows no greed, no alms—

Be welcome, stranger, in our land of palms!

Die Krone säuselt aus den luft'gen Höh'n,

Wie Menschenwort, harmonisches Getön:

„Willkommen, Fremdling! Sprich, was tut dir not?

Sieh, wenn dich hungert, meine Frucht ist Brot;

Und dürstet dich, so schenk' ich Milch und Wein,

Ich will dir Acker, Quell und Weinberg sein.

Bist nackt du, web ein Kleid aus meinem Bast!

Und schläferst dich, ruh' unter mir, mein Gast!

Mein Schatten wird dich decken, leicht und kühl,

Ich spende Kleidung dir und Ruhepfehl.

So wird ja alles, was dein Herz begehrt,

Von mir und meinen Schwestern dir beschert;

Komm, Fremdling, der du nahest diesem Strand,

Sei uns willkommen hier im Palmenland!“



HOW DO WE FREE OURSELVES FROM THE CARE OF SUSTENANCE?

The true joy of existence, the purest love for life experiences only he, who eats fruits—cocoanut.

The question of maintenance is without doubt the most important for the physical, moral and intellectual development of mankind. Regard-

ing the construction of the organs of nourishment of mankind, it is evident that man is not carnivorous like the tiger, nor is he a vegetable eater like

the cattle, neither is he a grain eater like the hamster or the dove, but a fruit eater like the monkey; not an eater of all fruits in general, but only a nut eater; and, moreover, are not all nuts his food, but only the cocoanut. A deviation from this law of nature will make him suffer severely. And how important a fact the natural way of living is, how urgently necessary it becomes to solve this universal question, can be plainly understood by all thinking men. The adherents of our doctrine live on cocoanuts only, as the sun produces them in the tropics, not reduced in value by different styles of cooking. It seems a temerity to want to improve this beautiful fruit. The cook's skill is a poor, imperfect work in comparison with the blissful action of the sun. The cook's art gives work to the grave digger. The things that God has not endowed with taste or smell are changed by our cooks through cooking, mixing, ornamenting and spicing, so as to make them eatable, thus filling the pockets of the purveyors and badly affecting the brains of the consumers. He who eats wrong—thinks wrong, and only the man who eats natural food, can nourish his soul and body normally, can think and act naturally. Each creature finds its nourishment ready to eat on this earth—should there not be something for mankind, the master of creation, the favorite of the sun, something fit to eat for him?

Is mankind able to recognize the right nourishment ready to eat? Man himself is a creator, always trying to infer the meaning of his creations by their shapes. He builds churches with steeples pointing heavenwards. The barracks are crowned with battle-

ments and sculptured with arms. The soldier wears a uniform, the monk a cowl, the student the cerevis. If mankind works so appropriately should not God all the more do so?—Therefore we can expect safely to recognize our nourishment at first sight. Mankind differs from the monkey, the animal resembling him most, by the shape of the head. The skull of the monkey is like a roof with concave hollow surface, while the human skulls are arched as the sky. And therefore we can expect from God that he created our food in the shape of our heads. There are no animals with human-like shaped heads; are there plants of such a form? The head is the most vital and substantial part of men, and so is the fruit the most vital part of the plant. Are there plants with human-like heads? God would not be the finished artist if he had not created them—but he did create them in giving us the cocoanut tree. These nuts are vegetal human heads, and they alone are the proper human nourishment.

Science may ridicule this doctrine. But does not science classify stones, plants, animals and mankind according to likeness? If science declares men and monkeys to be of similar kind in the kingdom of animals, then science has to admit, in order to not appear inconsistent or illogical, that a plant showing in its fruits a perfect imitation of men's heads is related to mankind and that these fruits form the only proper food for men. The cocoanut is a very pronounced case of mimicry. Many examples in nature show how animals imitate the plants on which they live, in shape and color, or that they adapt themselves perfectly to surrounding sceneries. Just

think of all the butterflies, bugs and caterpillars adopting the color of the blossoms, leaves or the bark of their nutritious plants. Think of the animals of the plains, of the Arctic regions, which do likewise. The adherents of Darwin's doctrine explain this with the common-place clap-trap "adaptation."—He who is smart and intelligent enough to consider the world as the creation of a harmonious and aesthetic genius will recognize the endeavor of a true genius to associate equal with equal. House and fixtures must agree in style. Man's natural abode is the temple made of palm trees. It is his real home. When will mankind recognize this? To-day he drives his cattle into the palm groves, while cattle are inhabitants of the plains, and uses their manure to spoil the fruits. His natural food, the cocoanuts, are cut up and dried, to be transformed in the cities into soap and candles and even into butter. Why does he not eat them pure, to purify himself? To free oneself from care of sustenance means: to return to the food given to us by God. It is this fruit alone, that gives you the biggest amount of strength in the smallest quantity of matter, the finest brain and the highest possible endurance. He who has trained and improved himself to live exclusively on cocoanuts needs only one nut a day, and 12 nuts cost on the Island of Kabakon but 2½ cents, which means a living expense of about 78 cents a year. If you invest somewhere about \$22 at 3½ per cent interest, you can live on the Island of Kabakon or in the South Sea without worrying. If we plant our own palm trees, how many of them and how big a space of territory do we need? According to statements

given out by the government of German New-Guinea, one palm tree grows every year 80 nuts, if they get the necessary amount of rain, therefore, we need only 3½ trees for our yearly supply. On 1 hectare (2,471 acres) you can plant 100 palm trees, consequently one tree needs 1 acre of ground (100 square meters) and 3½ trees then require 3½ acres or 350 square meters, or let us say, you need 4 ares. Consequently one hectare can feed 100 palm trees, just enough to support 25 cocoanut eaters. The dense population and so little want for space and food would guarantee the utmost care for each single tree and enable each palm to reach an age of from 100 to 150 years and give a crop far beyond the average; the hectare of palm-stocked ground could support from 40 to 50 men.

The care of sustenance of the God-like cocoanut eater is thus reduced to the taking care of 2 to 4 trees, and here all worryings cease. Dr. Brinkmeier says in his book on the palms: "There cannot be a more noble recreation than a serious occupation with palm trees, as there is indeed contained in them all the beauty and nobility of nature created by God." Dr. Berthold Seemann exclaims enthusiastically in his book: "The popular national history of the palms."—The palms, in fact, take care of so many of our wants and contribute so largely to our convenience, that it seems strange that mankind inhabits parts of the world, where these trees do not grow." It certainly was no shallow phrase when Linné exclaimed, full of admiration: "Man lives a natural life in the tropics and supports himself with the fruits of the palm tree; he is only existing in other parts of the world and lives mis-

erably on grain and meat." Mr. A. Hartmann writes in his treatise on the name of and the worship for the palms in the Old World: "While the man in the cold zones has to hunt for his nourishment under difficulties and dangers, as he takes his food from the animal kingdom, and likewise the man of the temperate zones, who gains his food from the different grain plants, can only gain his bread under the greatest hardships, the inhabitant of the tropics takes his nourishment easily from the trees. Those trees, however, now supplying many populations with nearly all their requirements, were once upon a time the only nourishers of all mankind. Therefore, we read in 1. Mos. 2, 8: "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed."

And vers 15

"And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

"And this originated the Greek and Roman myth, that the first men were acorn eaters. But from all the various kinds of trees the palms are the most useful and are distributed over the tropic and sub-tropic zones of the Old and the New World in about 250 different species."

To know how to live in the tropics means to live on the smallest possible piece of ground, and to produce with little time and money the most and best nourishment. The farther away we wander from the equator, the larger grounds, more strength and

time and money we need to gain small quantities of insufficient food. Only the wrong-living man has to fight for his existence and only for him is life a perpetual source of worries ending only with his death. Therefore: back to the kingdom of life, the eternal summer, the uninterrupted production of fruits—to the tropics! Therefore, back to the country of a carefree future, of ever-present life, to the palm groves of the tropics. Therefore: back to the only human-like food, to the most noble and powerful fruit on earth, the head-shaped cocoanut.

Manifestation of John, chapter 22, verses 1 and 2, reads thus: "And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb."

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Verse 14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The tree of life is the cocoanut tree. It produces every month new buds and bears at the same time undeveloped and developed buds and fruits from the size of a walnut up to the size of a man's head, and it takes 12 months to ripen the fruit.

He who wants to conquer care and death should live on the fruit of this tree of life, the cocoanut tree.

THE COCOANUT TREE IN THE TRADITION OF THE SINGALESE

In the surroundings of Bellingham, a small village inhabited by fishermen, between the towns of Point de Galle and Matura, there is a gigantic rock of granite hewn in the image of an ancient Prince, 18 feet in height, named Rottah-Rajah. The story goes that this Prince was told by God, through a mission, about the palm tree. This religious Prince was all of a sudden attacked by a disease of the skin covering his whole body with white scales so that the population took their refuge to sacrifices hoping to reconcile Maha-Yaka, the great demon, who they thought was the cause. But the Prince refused to attend these ceremonies, believing in a higher power, into the care of which he would deliver himself. At that time the cocoanut palm was not existing on the Island of Ceylon, and even to-day travelers through the section of Kandy find but very few of them. One day, the suffering Prince having done his religious service with the utmost care, and having sacrificed the finest flowers in accordance with the law of Buddah, he fell asleep not to awake for several days. In his dreams he saw a beautiful stretch of water and drank from it, and found its taste salty and bitter, although the color of it showed a beautiful green when seen from nearby and a blue color from a distance.

The shore was framed by a wide girth of trees the like he had never seen before. They did not look like the trees of his country with many branches, but with a long, smooth trunk showing only on the very tips a big bunch of large leaves. After

the awakening from his long sleep and deeply impressed by this strange vision, the Prince continued in his fervent prayers and sacrifices, convinced that a miracle from the Almighty God would heal him. Soon after this, a sacred serpent (Naja) made its appearance, raised its head and looked at the Prince and then drank three times of the water contained in the cup belonging to the Prince and then withdrew with its eyes fixed firmly upon him into the bushes. The Rajah (Prince) took this for a proof of Buddah's good will. And again the Prince fell asleep and saw the same vision and furthermore he saw an old man whose face was shining like the moon. It was Maha-Sudana, Buddah's father, who spoke to him thus: "Not knowing the sacredness of the ground upon which God's favorite tree is casting its shadows, thou hast forgotten the reverence due to Him by all beings and are resting under another tree, and that is why God has punished thee. But he has sent the snake to thee as a sign of His good will and thou shalt enjoy health and a long life if thou obey His commands. I am bringing thee His message. Yonder! down to the South, is the help, and a trip of a hundred hours will take thee to those trees thou hast seen in thy dreams. Go there, eat the fruits of these trees until the moon has changed three times, and thy disease will be cured. After having regained health, do not forget to pray and to sacrifice to Buddah, by whose favor and pardon thou hast regained thy health and who will prolong thy life, filled with happiness."

It was a powerful voice that spoke to him, like a thousand tom-toms ringing together and the sound of it lingered in his ears long after he awoke. Firmly believing that invisible powers had promised him protection and that it was his duty to carry out what they had ordered him to do, he prayed for strength to be able to obey Ossah Pallah,—the creator and master of all gods and demons and of the face of the earth. He assembled his men who were living around him in green huts made of branches and trees, and told them the order he had received, and then he started out with them, not before sacrificing and praying again, for the South through woods, crossing rivers and climbing mountains, in a straight line, as Maha Sudana had told him. They traveled for a hundred hours and strange to say, without fatigue, and then enjoyed the marvelous sight of the vision in his dreams, now laying before them in glorious reality. Under leaves protected from the hot sun there were fruits as big as they had never seen them in their country, shining in all colors imaginable.

No human being could be seen, but a multitude of wild beasts, such as leopards, bears, sloths and elephants. To climb the cocoanut-palm was not known then and so the men used fire to fell the trees, and after one hour's time one of these big trees, the most beautiful product of nature of the Indian land, came down with a terrific crash. From the rich foliage there crept numerous creatures, snakes, scorpions, millepedes, colored bugs, tarantulas and other spiders, even rats were jumping from leaf to leaf accompanied by "lenas," a sort of squirrel. They had quite some trouble at first in opening the nuts, but the Prince's

belief was stronger than his hunger. He then stepped toward the beach, watching the waves rushing furiously on to the roots of the palms which grew best where no other tree could stand the salty contents of the water. Taken by surprise at the sight of the wide ocean he had never seen before, he bent down to taste the water, which tasted exactly as that he had tasted in his vision. But he was full of hope to free himself from his awful disease before the moon had changed its light three times, and to be forgiven for his lack of reverence for the holy Bogaho. They continued to live on the new fruit, the Prince, because he wanted to strictly obey Buddah's order, and his men, because they had to and could not find any other nourishment. The water in the cocoanuts was sweet and pure, like the crystal water of their mountain springs at home, while the meat of these nuts was cooling and nourishing.

Time went by and the Prince's health improved from day to day, for the white scales on his skin disappeared and a feverish warmth in his body told him of his near recovery. Thankful to his sublime saviour, he did not forget to fulfill the duties imposed upon him. He and his men carved his picture on a huge rock, as it is seen to-day, as a sign of his new birth and to preserve it for the coming generations.

Soon after this multitudes of the Highlanders immigrated to the coast, as the Rajah had told them about the miraculous strength of the cocoanut, convincing them that a cultivation of these trees would bring forth an inexhaustible source of individual and national happiness.

This is the tradition of the Singa-

lese concerning the discovery of a tree which is found to-day everywhere in the tropics, most plentifully, however, in the vicinity of the ocean and nowhere better than a few feet above sea level.

The cocoanut palm is strictly bound to the tropics, beyond these it loses its beauty and fertility. On the Sandwich Islands, just at the border of the tropics, this tree looks poor and the crop is also comparatively small, so

that in olden times the nuts were very highly valued and only the male inhabitants were allowed to eat them, being the preferred class, as in all barbarous countries; the women were not allowed to even touch them. This was the law for centuries until the wife of a chief was brave enough to defy this law, challenging publicly the anger of the gods, thus procuring for her sex the use of this fruit they had had to refrain from for so long a time.



THE PALMS

The Palms belong to the sixth, twenty-first and twenty-second class of Linné. Trees without branches, the majority of them tropical, either with fanlike or feathered leaves, the genuine sago-palm leaves growing to a length of 8 meters, representing, as it were, the pines in the tropics and furnishing millions of inhabitants the most indispensable requirements.

1. Their trunks serve to build houses and boats;
2. The leaves are used for roofing;
3. The fibre for clothes and matings;
4. The top-buds for vegetable;
5. The fruits as food and fuel oil;
6. The pulp of several kinds as food;
7. The sap as drinks.



THE PALMS IN THEIR RELATION TO MEN

The palms, already called the princes of the vegetable kingdom by Linné, supply in their native country millions of men with the most necessary needs of life, the existence of many nations depends entirely on the productiveness of this tree. Scarcely any member of the vegetable kingdom maintained so important a position in art and poetry, history and religion as did our palm tree. Already in the classic mythology appears the palm as the symbol of beauty and victory and in Christianity it poses as the victory over death, as the resurrection, and in the Greek language its name is synonymous with

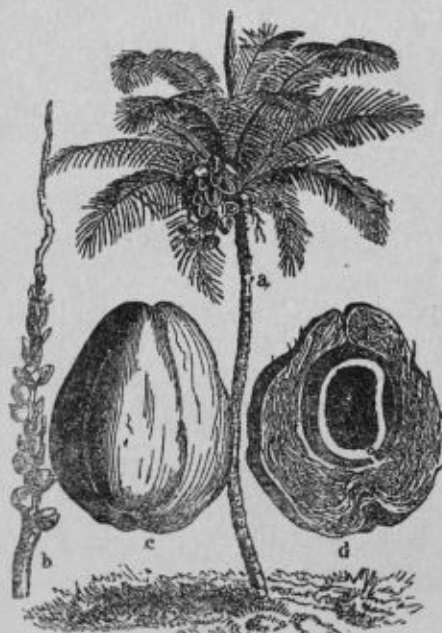
"Phoenix," in the myth regenerated from its own ashes. The palm groves, ever the same in their majestic sublimity, without change, without the refreshing shadow of our magnificent woods, with their proud, sky-high trunks, impart a bewitching feeling upon the stranger. A certain, you might say, demoniacal character, peculiar to the overpowering beauty of a tropical palm country, does not satisfy the stranger in the long run, who owing to his unnatural restlessness, cannot stand this divine beauty for any length of time, and soon craves for a change.

THE COCOANUT PALM TREE

Genuine cocoanut palm (*cocos nucifera*) 21, 6. Trunk 19-25 meters in height; thickness at the bottom 0.3 to 0.6 meters; leaves 4 to 5.3 meters long and shaped like a sword. Forming

later forms into the pit, as a cooling drink;

3. The cocoanut oil, gained by boiling and pressing, for making medicines and soaps:



dense woods in tropical Asia; transplanted to nearly all tropical countries, bearing nuts all the year round, 10 to 30 pieces on each fruit-bearing bough. Their use:

1. Raw and prepared as food;
2. The milk (endosperm), which

4. The shell to manufacture vessels and buttons;

5. The buds as so-called palm-cabbage;

6. The sap of the buds as palm-wine.



THE VALUE OF THE COCOANUT PALM

Cocos nucifera Linné—cocoanut palm tree—belongs to the most useful plants of the whole vegetable king-

dom. The original home of the cocoanut palm is the islands and coasts of the Indian Sea and the Pacific

Ocean, but at present they are being cultivated in all tropical regions of the world. Growing to a height of up to 40 metres, its age reaches about one hundred years and its highest productiveness is reached at the age of 25 to 30 years. The fruits known as cocoanuts are to the native an indispensable article of food, the nut reaching a size equal to that of a man's head. The fibre of the shell is used for many kinds of wefts; the eatable pith is filled with the so-called milk, a liquid very refreshing and healthy if taken fresh; one single nut being enough for the daily want of one indi-

vidual. If ripe, the milk has hardened and the hard pith is uneatable. The oil of the pith is used for medical and many other purposes. The sap of the buds is used for making the well-known palm wine, an intoxicating drink of a sour taste, while the young leaves of these buds are used as cabbage. From the full-grown leaves the native makes hats, umbrellas, fans, sieves, baskets and even a kind of paper, on which they write with pencils of bamboo. Thus the palm tree provides men with all needs of life such as food, shelter, household furniture, etc.



THE AESTHETIC IMPRESSION OF THE PALM TREES AND OF THE BANANA TREES

We start with the palm trees, the highest and most noble of all plants, as from the beginning of the world (the first men inhabited the tropics) the prize of beauty was granted to the palm trees. High, slim, smooth and sometimes thorny trunks and with wide-spread, shining, fan-like or feather-like or curled leaves. The trunk reaches a height of 180 feet or 58 meters. The palm tree loses in beauty and size the further away from the equator. Europe has only one member of the palm family, the dwarfish coast palm, growing in Spain and Italy as far as the forty-fourth degree of latitude. The proper climate for palms averages $20\frac{1}{2}$ to 22 degrees of Reaumur. The date palm imported from Africa and far less beautiful than other kinds, is able to stand an average climate of 12 to $13\frac{1}{2}$ degrees. Palm trunks and skeletons of elephants are

found in European ground and from their position it can be easily seen that they have been in abundance there in former times, thus telling us of a huge revolution on the surface of our world.

With the palms are closely associated everywhere the banana trees (*Heliconia*) with a low but sappy trunk, the crown of which consists of thin, loosely fibred silk-like leaves, and growing on swampy ground. The fruit serves as food for almost all inhabitants of the tropic zones. Like the flour containing cereals and grains of the North, they fed mankind from the earliest epochs. Old legends tell that the bananas originate from the River Euphrate, but there are other reports claiming the slopes of the Himalaya Mountains in the Indies to be the original home of bananas. According to the Greek myths, the plains of Enna were the fatherland of the cereals.

HOW DO WE FREE OURSELVES FROM THE CARE OF CLOTHING?

"And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; "And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" "Therefore, take no thought, saying, wherewithal shall we be clothed."

—Ev. Math. VI., 28-31.

"And they were both naked, the man and his wife, and were not ashamed."

—1. Mos. 11., 25.

In no case—as Germany is doing in the Colonies—by way of planting cotton, or, as Professor Rehbock suggests in his "The Tropical Planter," to improve the dry countries by irrigation, to be able to raise cattle there and thus increase the production of wool and leather. In this way we can do nothing but constantly try to avoid the danger of not having enough clothing material for some future day; but with this we do not eliminate the care of clothing. To attain this end we have to reduce our clothing or do away with it altogether. What is the purpose of clothing?

1. The protection against wind and weather, rain and cold.

2. Shamefacedness, to cover our nudity.

3. Vanity, the desire to be somebody; clothing makes men.

4. To designate the profession. Military uniforms, miners' uniforms, monks' cowls.

The inhabitants of the islands of the South Sea, the Indians at the Orinoco and Amazon Rivers and last, but not least, the adherents to the light and air baths existing nowadays by the thousands in all countries of civilization, they all constitute evident proof that our bare skin is enough protection against wind and weather.

As to the protection of clothing against the cold, God has given us a

garden big enough to receive all men, and it is not at all wise to consider our cold countries to be our home just because our ancestors were unreasonable enough to spend all their lives in those countries so poor in air and light. Not that land is our fatherland where our ancestors moved to for political or religious reasons, but the land which guarantees us the best possible conditions for development, the richest source of food. We have to exchange our narrow-minded point of view of national politics with the broad-minded view of the politics of the sun.

As said before, for the healthy and clear mind, our world is an aesthetic work of art. God has made men without clothes and makes them daily without them. Men cannot make anything surpassing the work of our Creator; if He does not bring them into the world with clothes, they consequently do not need them at all. If men use clothes to satisfy their shamefacedness, it proves that this is an unnatural feeling, for we can only feel ashamed of something not worthy of human dignity. Nature has not made us thus, but has made us as pure beings. The deviation from God or from nature introduced the unharmonious substance in us; it created the animal, the beast in us. Let us go back to nature, the country and the food of the sun! Let

us again become pure beings and the beast in us will vanish, and with it shame and want for clothes to cover our nudity will disappear.

To the pure everything is pure!

Moreover, clothing serves to satisfy vanity. Clothing goes hand in hand with the decrease of value of men. The degenerate is entitled to clothes to cover and to improve his misery. Weakness lives on lies. The less a man has in himself, the more he puts on the outside to cover his faults.

The more men go back to nature, to life, to the sun, thus creating power and life in themselves, the more they become shining suns themselves and their tendency for radiation, following their clothes away. Where the cold climate prevents them from doing so, they will escape those regions and hurry away toward the sun.

The cocoanut eater, sun-man, is, as he should be, all unity and simplicity. Living harmonious with his God-Father, he receives everything directly from the hands of his God, the sun. He is independent from the help and work of his fellow creature. He does not need dealers, tailors nor architects, neither ministers nor lawyers, neither soldiers nor police. He unites all this in himself and that this is so, he proves by his divine dignity and softness of his appearance. He does not need clothes to express his value; clothes would only serve to lessen his value. Neither does he need them to recognize the value of others, as, living in God, he looks into the heart of men.

We have seen that clothes are entirely dispensable, they are a product of the sickly mind that in its blindness exchanged the warm climate with the cold, using decaying meat to build

up his body instead of living palm fruits. What is clothing? It is not I, it is something not belonging to me, an artificial, stolen and dead skin. Torn clothes we call rags; good clothes are whole rags, they are the portable coffin of life. The man in clothes is actually buried while living. That is why we do not agree with Professor Jaeger, who says: "Wear wool as it is equally good in the tropics as at the North Pole." Neither do we agree with Professor Lahmann, who advocates cotton, or Professor Mohr, who recommends knittings, or Pastor Kneipp, who thinks linen underwear to be the best. No, away with the help and advice of men; we say: Live as God has made you and if the climate will not permit this, then you don't belong there. Be reasonable as the birds are, wandering away as soon as the cold season is about to make its appearance, as God wants it.

This would be a worthy task for the statistician; how big a space would be covered by spreading out the skins of the whole clothed mankind and how big an amount of sun energy could this surface of skin absorb through its owners in the tropics in the course of one year?

How many thousands of millions is the cloth-wearing mankind spending every year for clothing, shelter and heating to substitute the tropical sun?

To live in the damp-hot tropics, is the art to clothe oneself with the smallest expenditure of energy, time and money, in the most healthy and lasting way. To retire from the equator and to approach the poles means to bury oneself alive with a great squandering of strength, time and money—it means, to live to die!

Nearly all European countries have extensive colonies, and these countries and especially the missionaries boast of the fact, to have changed the natives from unassuming beings into fastidious people. This, of course, is of double advantage to the Europeans, for this increases the export trade to the tropics and forces the native to work for it. The main aim of civilizing nations, is to eliminate the godly nudity by means of the deadly clothes of culture. I have before me an article of the "Tropical Planter," July 1905:

Sales to the British colony Uganda, which is quite typical of all colonizing nations:

"According to a report from the government of the British Colony Uganda, the distribution of European articles among the natives, has increased considerably. A good many houses are already built of bricks and iron and are equipped with furniture. The poorer population wear cotton clothes instead of the old ones made of the bark of certain trees; they use kerosene, enameled plates and dishes, shoes and other cheap European articles. These improvements are spreading fast to the neighboring districts." The blissful effects of these improvements are pictured by George Wegener in his book "Germany in the Pacific." Describing the inhabitants of the Marshall Islands, he says: "To be sure, these islands are populated to their limit and there was a law that each family should have only three children, each additional child to be killed, to prevent an over-population. There is no fear of this to-day; just to the contrary, the population, like on the Caroline Islands, is diminishing.

The reason for this fact is, immorality and primature sexual communication and augmented disposition for colds, by introduction of European clothes. On the northern islands, more untouched by civilization, the natives are much healthier and stronger and a report from the year 1890-1891 tells of an increase from 1318 to 1476 in population on the isolated island of Nauru and the reason for this is said to be the result of the absolute separation from the inhabitants of the Marshall Islands and also in the fact that the Nauru men stick to their old habits of oiling their bodies with co-coa-oil and wearing nothing but grass aprons."

Wegener accuses the missionaries of being guilty of the decrease in population by forcing the natives to wear European clothes, impressing upon them the idea that their original way of dressing is immoral. Permanent sickness from cold and fast dying-out was the consequence.

Not all men living naturally, however, are so much susceptible to the "blessings" of culture as are the inhabitants of British East Africa and German Australia. Humboldt writes that the Chaymas, an Indian tribe of Venezuela, like all savages of the tropics, have a decided dislike for clothes. Humboldt says further, so claim writers of the middle age, that the distribution of pants and shirts by the missionaries in Northern Europe, has contributed much to the conversion of the heathens. In the tropics, however, people are ashamed to wear clothes and they hide in the woods when they are forced into clothes too soon. The Chaymas go naked within their houses, in spite of the monks who try to break them of their habits.

When going through the village they wear some kind of a cotton shirt which hardly reaches their knees. We caught natives outside of the village who had taken off their shirt while it was raining and hiding them under their arms rolled up; they preferred to get the rain right on their bodies instead of having their clothes wet. The old women hid themselves behind the trees and laughed loudly when we passed. The missionaries complain that shamefacedness is not much more developed in the young girls than with the young men. About the race-improving nudity, Humboldt says: Men and women of the Chaymas are very muscular, but the body is fleshy and has round forms and I have never met any individual crippled by nature and neither did I find any among the Karibs, Muyscas, Mexicans of the Incas of Peru. Misshapes are very seldom found in certain races, but rather frequently in those of a dark skin. I cannot believe that this misshapeness is a product of a higher culture alone. In our civilized countries a crippled or very homely girl gets married if she has plenty of money and so the children very often inherit their mother's defects. In the savage countries, where all are alike, no man will ever marry a misshapen woman. If such a crippled woman is lucky enough to reach maturity, she surely will die without children. You are bound to think, the reason why the savages are well built and strong, lies in the fact that the weakly children die from lack of care, and this is quite true. But this cannot be the case with the Indians in the missionaries, who live like our farmers, nor can it be the case with the Mexicans at Chohula and Flascala, who live in well-to-do cir-

cumstances. If the dark face of all cultured degrees is showing the same steadiness of adherence to their original type, we see plainly that this is inborn tendency or character of race; but, of course, culture has some influence on them. The white as well as the dark body will weaken through luxuries and for this reason, misshapes were often found in Cuzco and Tenochtitlan; but among the Mexicans of today, who are all farmers and live morally, Montezuma would never find the dwarfs and cripples of his time."

If Humboldt would have known the true reason, he would not have attributed the good shape and strength to "character of race," but to nudity. With the nude people, natural selection is predominating, while with the civilized populations, marriage depends upon wealth, the daughters of rich parents are most sought for, they have the right to be misshapen or homely. Increasing cult of clothes means increasing degeneration; returning to nudity and with this necessarily to the tropics, means regeneration of mankind. Clothes cause a reduction of the value of the body and of the mind, nudity works the other way. "In corpore sano, mens sana." Men would be far better off if all the amount of strength, time and money now spent on their clothes, would be spent for the care of their body and skin, thus relieving themselves from great worry, and sorrows would be changed into happiness. Humboldt says about the Chaymas—and this proves what I said: "Men and women take their baths daily and as they are nearly always naked, uncleanliness is impossible, while the common people in the cold zones are dirty because they wear clothes.

HOW DO WE FREE OURSELVES FROM THE CARE OF SHELTER?

The solution of this question goes hand in hand with the care of clothes. The house is nothing but a firm, immovable and a not portable dress, excepting the tent of the soldier and the nomad. The sleeping and dining cars, the steamboats and the wagon of the gypsies are portable houses; here men move with their houses just as the dress, the artificial skin, moves with its wearers.

What is the purpose of houses? They protect against wind and weather, and against theft and attacks from human and animal enemies. To free oneself from the care of shelter means, to live in a climate which demands no protection, to do away with wealth, which you do not need under the blessings of the tropical sun,—the men without wealth need not fear thieves—it means to strengthen yourself by a natural way of living so as to be able to be master of the animals, and to live in a flora which gives you all material needed for shelter, i. e., to live in the tropical virgin forests, the palm woods.

Winter has estranged us from nature in every way; under the scepter of winter, nature is just reversed, the most unnatural becomes the most natural. It turns us into beasts, in making us eagerly eat steaming corpses of animals, to fill our body shivering from cold with warmth and strength. It makes us wear the heaviest and thickest clothes—coffins for our bodies. It forces us to dig out stone and iron from the bowels of the earth to build strong houses, compels us to use fire and light, artificial nourishment, skin and air—in short to lead an ar-

tificial life. It made artificial men of us, who have to struggle for sustenance, for all these unnatural wants, which are in fact nothing but nails to our coffins. Artificial dolls, working at their coffins—that is what men of yesterday and of to-day are: And what will the future man be? He will be a happy child of the sun, needing nothing for his life but the sunshine and the cocoanut. To be good, helping, spirited suns in human shape, that is the real profession of men—to be men.

Let us turn away the care for shelter. As we have seen, the more unnaturally we live, the further away we live from the equator, exchanging the warm and light temple of the sun with dark and cold coffins called houses, the stronger grows the care for shelter. To dwell in the tropics means, to live in the cheapest, healthiest and most beautiful way.

Beloved reader! Ask yourself what you are spending yearly for shelter and heat? How much will that amount to for all your life? How many years must you work to earn this capital? How could you use this money if you had not to pay for house and heat? What else is the house but a coffin of a living soul? What else is a city, but a system of stone clefts containing graves in the rocks? The Egyptians used tombs for their dead mummies; we have them for our living mummies, for our artificial dolls. Is it to be wondered at if under such conditions men are cold and dead and do not understand the most simple things and that they nearly lost the sense and feeling

for the lightful powers? Whoever eats dead food, wears a dead skin, lives in a dead grave, breathes dead air—cannot radiate life; who takes in death must give out death. Where the cultured man invades to colonize, natives must die.

About the land-devastating influence of the cities: I am not going to talk about the impure air and its degenerating influence on the vegetable and animal kingdom. Cities are wood-eaters! Houses, heating, manufacturing industries consume year after year immense quantities of wood, and gigantic wood lands are sacrificed for

this end. To cut down woods means to devastate a country, to turn it into a desert, to make it poor. Thus culture digs its own grave and drives men down to the warm zones, where the warm sunshines makes a devastation of the woods superfluous.

The nourishing woods, the fruit-bearing palm tree, the palm temple—is the natural abode, the most divine place to live in. Everything there is increased by the inexhaustible force of life and productiveness of the sun. The palm city built by the sun, the cocoanut grove, that is the city of the carefree future.



THE CAREFREE MAN

"Deliver all your cares unto Him for He careth for you."

A man who has freed himself from the care of sustenance, clothing and shelter, according to our advice, is free from care. This does not mean that he should only see to it that he gets his daily cocoanut and that he be protected against rain, and care for nothing else. No—to the contrary, the man with little need is at the same time the most creative one. Unpretending against himself, he sacrifices all his strength and time, his vitality and his good heart to his fellow brothers. The truth and the naturalness of his life, endows him with a most clear and profound mind, turns him into a prophet, to a helping fellow brother, to a reforming Christ. The more mankind will return from its unnatural conditions to its heavenly and earthly mother, the sun, the more will our world become a Paradise. The Para-

dise on earth is the logical, political economical and natural necessity for the development of men.

The laughing immortal child of the sun became a dying, mourning child of the earth when he left the sun, thus also abandoning life, happiness and joy. He became a slave of the earth, which made him suffer, gave him pain and death, awakening in him a longing for life. Man is already changing into a child of the sun—slowly and painfully—but he is changing. He has absorbed too much of night and death to enjoy life fully. Back to the sun, the original source of all life, down with the cities, away from the plains, from the woods bare of nourishment—back to the palm groves—this is the motto of the future. Sorrows, pains, death of hundreds of millions is the price of the new Paradise.

Brother! Sister! If you have no strength left, if you drag yourself through life—no matter, you can help build up the new Paradise, where they live on cocoanuts, are naked and not ashamed of it.

And you, brother and sister, who have an abundance of life and are will-

ing to reform the whole world, do not fear the ridicule by the people poor of life. Do not expect light from the night, force from weakness, life from death. Give to all light, strength and life! Give to everybody as much as he will take. Work slowly—not by severe contrasts.



TEMPERATURE ZONE OR TROPICS?

The vegetarian, Mr. Otto Jakisch, a settler of Eden, warns decidedly against colonizing the tropics, going by the statements of experts on the conditions and the many failures of settlers, not adapted for the tropics and sub-tropics. And millions think like Mr. Jakisch. But his two reasons are not sound. Always when new questions come up, there are "experienced" people enough who will fight them and will praise the old ideas, and they find plenty of followers. Why does Mr. Jakisch dislike the ideas of a few other men? Does he think that only the masses of vegetarians have the correct ideas? History has taught that new and great ideas come from single far-sighted and broad-minded men, showing the masses new aims and ideas to strive for!

Finally, what does a number of failures of unfitted settlers prove? If they were not fit to live in the tropics, it shows that they did not know how to live there, and it also proves a lack of gift for organization, and if a thousand more cases prove fatal, it does not prove anything against the tropics, but all against the unfitted settlers.

It is wrong to consider the tropical question from the point of view

of "experts," and of unsuccessful trials. Let us ask the sun about our law of life and put aside all secondary considerations.

If you will follow life from the equator to the poles, you will find that development of nature reaches its highest point at the equator in every respect; the biggest, most beautiful, most noble, richest, most fertile and most powerful representatives of the different classes of creation are found here.

Why? This is easily explained. All life on earth comes from the sun. The larger the quantity and the more intense the energy of the sun, so much bigger, more majestic, more vital will nature be in all its different forms and specimens.

The equator or the hot zones are the real home of the sun, are the kingdom of sun and heaven on earth, and it is only here that the highest development of nature is possible, owing to the sun. And this proves that it is here only where the real home of mankind, the crown of creation, can be found, and that here only men can reach the highest degree of development. It further proves that men are degenerating when living far away

from the equator, and can only stop degeneration by moving to the equator.

Dr. E. Below, one of our foremost doctors, well acquainted with the tropics by his personal experience, said in his lecture held at the sixty-fifth meeting of naturalists at Nuremberg:

"Transformation of species by change of climate."

"History has shown that nations have wandered in circular lines, from the tropics to the temperate zones and even to the cold zones and from there back to the tropics." Everybody who wants to inform himself about the nature of tropical climate or tropical epidemics, about the reviving and rejuvenating effects of the equator, should read Dr. Below's essay. The main point of this ingenuous pamphlet is: "As long as there is taking place regeneration of the cells and regeneration at the equator, all degrees of progress, of development are possible and imaginable."

It is absolutely wrong to believe that man would develop best where he had to struggle and fight, as only by this he could unfold the abundance of his capacity. Everybody who changed from a carnivorous being into a vegetable, or better still, into a fruit eater, will have come to the conclusion that development of greatness is not a result of the struggles of our powers in ourselves or of ourselves with the outer world, but will have found that a true diet awakes in us the greatest and best qualities from their slumbers of their own accord.

To live naturally, on living fruits, means to accumulate life, strength and spirit. The thinking and acting of mankind is nothing but a projecting of the inner conditions into the outer

world. Whoever nourishes on purity and life cannot but live purely, create spirit. The thinking and acting of true diet awakes in us the greatest and best qualities from their slumbers of their own accord.

To live naturally, on living fruits, means to accumulate life, strength and the good and influence his surroundings in a reviving, helping and furthering way.

Not the fight with ourselves or with nature—no, peace in ourselves and with nature and with others is the foundation of the perfect man, the god-man! That is the reason why those regions are our true fatherland where nature is our best friend, those regions which fulfill the following conditions:

1. Greatest height of sun, vertical sun-rays, consequently biggest amount of energy of the sun.

Only the strongest concentration of light and heat could bring forth the human being.

Light is spirit and enlightens men.

Heat is love and turns men loving and good-hearted.

Heat is radiating—it makes men frank, magnanimous, helpful and unselfish.

The more light and heat we receive directly from the sun, the less heavy food we require. The accumulated strength of our nerves benefits our mind which is developing best if our food is light. At the same time, such a way of living brings peace to our soul, quietness, clearness and depth to our mind.

2. Greatest strength of light-power of attraction of the sun. The graceful, heaven-reaching beings of the animal and vegetable kingdom, could not have been created without it.

It effects the quickest and best nourishment of the brain, the lightest circulation of the blood, thus unburdening the heart.

And this, together with the effect on the brain, causes most energetic growing of the body, as a consequence of the best nourishment.

Genius of mind, gigantic creative power, athletic frame of the body and highest unfolding of force, are the natural consequences of the natural way of living.

3. Greatest speed of rotation, consequently strongest centrifugal force and smallest centripetal force (attraction of earth).

The world turns every day once around on its own axis. The line of the largest circle of our world, the equator, moves naturally faster than the higher latitudes or the poles, the revolutions of the latter equaling almost nothing.

The higher the revolving speed, the greater is the centrifugal force, which causes expansion ever increasing toward the equator; therefore flattening at the poles.

No point of the earth's surface is so far from its centre as the equator, and therefore gravitation is the smallest at this line.

This explains why the equator has the qualities mentioned above.

Let us now investigate the effects of these qualities on men.

The effect of the fastest rotation is still awaiting solution, but we have a few points that throw some light on this subject. Julius Hensel says: "We know that with a certain slow rotation of the dynamo, electric light cannot be produced; only after having reached a certain speed or number of revolutions in a certain length of time,

is the transition of magnetism and electricity into each other, reduced to so small a difference in space of time that the shining light is produced. According to this law, it is quite evident that the faster rotation of the earth at the equator must create a different disposition of our organs than would be the case with the slower rotations on the thirty-fifth degree of latitude. We can get a true idea of this when we imagine one man traveling all the time on freight trains and slow steamers, and another man using only the fastest trains and steamers. Man is a product of his environments. The speed of our traffic is not without influence on us. If we are used to racing over long distances in the shortest and quickest possible way, thus seeing the less important things by glancing at them and stopping only at the more important points, it will enable us to think and act faster and to discriminate the important from the less important, while the man who uses slower means of communication would not be capable of this as he is only overlooking short distances in a long space of time. Without any doubt, the very quickest rotation of the globe at the equator exercises unconsciously the same effect on men as do the express trains, it renders them more energetic, fast thinking and acting and far-sighted.

The influence of the highest centrifugal force is equal to the attraction of the sun; the earth throws men, so to speak, toward the sun, thus developing all qualities mentioned under No. 2, in the highest degree.

The smallest centripetal force joined with the strongest centrifugal force, makes all substantial things, consequently men too, lighter in

weight, so that they do not feel the weight of their own bodies as much as men do further away from the line. The stronger the energy of men, the lighter the circulation of blood and the lesser the work of the heart, so much more free, happy and intellectual are men.

How plainly does this show that the equator alone is fit to give us an easy and happy life. The cosmic powers: the powers of attraction of the sun and earth, the latter's centrifugal force,—men of to-day do not pay any attention to this,—they all tend to unburden our brains, our heart and the whole body. It is a well-known fact that the highest and most noble functions of our brain are located in the upper-foremost parts of our heads. Only at the equator do sun and earth approach each other to make mankind happy; the further away we remove from there, the greater becomes the disharmony between heaven and earth. At the poles earth is the contrast of the sun—night and cold—and as I said before, man being a product of his environments, this disharmony is his educator. Is it then to be wondered that man becomes a caricature, a disharmony, a slowly dying creature, instead of becoming immortal? Only the greatest vital power gives the greatest life to men, immortality, divinity, which can be found at the equator in the tropics only; whoever is against the tropics, is consciously or unconsciously, for the various delicatesses, such as beer, pork, tobacco and bread, considering them indispensable, thinking they are beneficial, or because he is lacking energy. Whoever is against the tropics, is against the sun, against life, against himself. The tropics are and always will be the

best friends of men, they are the source of life.

The three conditions pointed out so far would suffice to convince, but as I intend to treat the eminently important tropical question exhaustively, I shall name now the missing fifteen conditions which number would grow into the thousands, the more we would dispute on and throw light on this subject. If the tropics are our real home, then the number of reasons is endless.

4. Greatest order, regularity and ability of distinction in every respect, regarding climatic processes, as growth of the animal and vegetable kingdom as well as all other elements of nature.

Sun is spirit and life, is order and regularity and imparts all these qualities to those who come in close touch with him. From the following reasons, we will learn how climate, animal and vegetable life are governed by order and regularity, how good an object lesson the different climates and the vegetable products due to these different zones teach us.

Humboldt says: "The tropical countries are more impressive to the mind by the abundance and richness of nature and at the same time they are adapted to show the lawful order reigning in space by the uniform regularity of the meteorological processes of the atmosphere and by the periodical development of organism."

The more pronounced order and regularity of conditions of life are, the more order and regularity reigns within ourselves, the more quietness, peace, clearness and depth are produced in ourselves. The equator is the home of the wise, the knowing, the seeing, reconciled with God.

Irregularity and disorder of climatic and other conditions of life have the same effect on us, causing loss and squandering of strength, lack of concentration, disturbance in constitution and organization.

Man, the most regular being as far as mind and body are concerned, could only originate from the equator and can only there maintain himself at his height.

5. Smallest difference of seasons: no dark, cold winter.

A life, thinking perpetually of death, can never be agreeable and must be poor, but all beings living under the government of winter must lead such a life. Winter with its cold and darkness is a friend of death, is a slayer, it makes man poor and small and engraves thoughts of death with deep lines on his face. The land of eternal sun alone can save mankind from death and sickness. Does not the winter make man inhabit houses and wrap himself in clothes, making him an enemy of life, of the sun?

6. Smallest difference of temperature between day and night; not an excessive heat at day-time and a bitter cold at night, as in the desert, so that nothing can grow, because the night is killing what the day brought forth. How often does the cold in May kill the first green, the first flowers, in northern countries.

7. Smallest difference between day and night, not half a year night and half a year daylight, as near the poles.

A living being, enjoying daily the same amount of light and warmth will develop harmonically, but not the being, that has to-day sunshine for eight hours and thereafter for three months for about one or two hours daily, at an average. I repeat—not fight but

peace is the basis of the God-man. However, only by fighting our and other's weakness can we succeed.

8. Regular winds: trade winds. In the middle and higher latitudes where direction and force of the wind change perpetually, it reaches sometimes a considerable strength, whereas in the tropics the wind is dependent upon the regularity and calmness of the climate. It is not pleasant, to mix with changeable people, but it is nice to associate with reliable and firm characters and such changes, respectively steadiness of weather, influence people accordingly.

9. Regular rain, respectively sunshine. Number of population, number of days with rain and quantity of rain in the tropics, keep a pretty exact parallel with the yearly periods, whereas they differ heavily in the higher latitudes, due to the increase of yearly fluctuations of temperature.

The regular change of the dry and rainy season is sharply pronounced in the lower latitudes only; beyond the forty-fifth degree the changeability of the annual courses is so great that the periodical change is not perceptible and on the other hand, the cold of winter provides great quantities of water at the end of the cold season even in countries where winter and spring bring but little rain.

The rain of the tropical sun follows the sun on its yearly course from North to South and backward, starting in when the sun is standing at its highest point in most of the countries; if the sun goes twice through the zenith there are likely to be two rainy seasons and two dry seasons in between. Near the equator the dry seasons are not so pronounced and it will rain more or less every month.

10. Air poor in oxygen, because the air all the year round is warm and soft.

The naked man, living on fruits at the line gets the greater part of energy of life directly from the sun, he accumulates strength of the sun with his eye, hair and skin. He must not, like the man living in cold zones, build up his energy by burning up body—material, and therefore, needs very little oxygen, thus wearing very little on his body. Besides this, light air makes light, lively, elastic and quick; heavy air, however, makes heavy.

Dr. Evans says in "The art to prolong human life": "We have shown that old age and natural death have two causes, firstly the effect of oxygen of the air, which consumes our body, secondly the accumulation of earthly substances (ossification)."

11. Evergreen, everblue and the evergolden sun.

Green, blue and sunshine act soothingly and refreshingly upon the mind, therefore, is life under a permanently laughing sky, surrounded by an evergreen vegetation, the most healthy for men. Man thinks quite differently if sitting in his office on a gray foggy winter day, than if he would sit naked on the beach of the blue ocean in the tropics under a laughing sky and under majestic palm trees. Colors are powers. The green and still more the blue rays of light have much smaller and faster vibrations than the yellow, red, brown or gray rays, and hence the reviving, strengthening and soothing effect of the blue and green.

12. Evergreen, richest vegetation and consequently purest and healthiest air.

The evergreen country, the always

living vegetable kingdom is the real home of man, because the green plants are most necessary for his life, as they separate the poisonous carbonic acid produced by men, into carbon and oxygen, using the carbon themselves and giving the oxygen back to the air. The tropical palm woods are the true home of men, their great leaves are the best manufacturers of oxygen, they are the best purifiers of the air and the best nourishers of men. The cocoanut is very poor in oxygen and therefore the lightest and best food.

13. Maximum effect produced by nature on minimum space, or highest richness, abundance, most extensive instruction to men.

As the land, so the man.

Humboldt says in his "Views of Nature":

"Nature has given the privilege to men of the tropics to see all plants of the world in his own country, just as the sky from pole to pole shows him all its shining stars."

He says further in his "Cosmos":

"The mountains near the equator have a great advantage; they are the part of surface of our planet where on the smallest space the various impressions of nature reach their highest point." Only this maximum of impressions of nature enables us to form a right opinion of nature and to establish our life on the right basis. The tropics are the university of the sun, the gigantic natural museum of the globe.

14. The most sublime and noble structure of nature. The forms surrounding us are of the greatest influence on our feelings, thinking and acting. An open, flower-carpeted meadow, a dark pine-forest, the oceans, the plains, a cornfield, a lake; they all have

an influence of their own on us and different from the influence of the tropical virgin forests, the palm grove and the tropical ocean. Other thoughts—other deeds. To be permanently surrounded by the most sublime and noble representatives of nature elevates man, ennobles his thoughts and actions.

15. The highest developed and therefore most humanlike animals, the monkeys. The monkey, too, is a child of the sun. The man being high above the monkey should live nearer to the line than this animal and where this most humanlike creature cannot exist—man all the more cannot maintain himself.

16. The most highly developed and most nutritious plants, the nut-bearing palms.

Process of life is a process of combustion. To create highest power and life within ourselves, we must live on the most powerful and most vital fruits, and these are the nuts of the most noble, concentrated plant—the cocoanut palm.

17. Permanent, noble nourishment, a permanently set table.

Where nature is offering us day after day the best food in abundance, saving us struggle and fight for sustenance, there is the place where spirited men can develop, for cares depress the mind and check its flight to the highest points of knowledge.

Forster, who accompanied Cook on his trip around the world, says about Tahitians: "If here a man has planted, during all his life, only ten bread-fruit trees, he has fulfilled his duty to his descendants as well as a man in the cold zones who has ploughed in the cold winter time, harvested in the heat of the sun and has not only to

supply his household with bread, but has saved some money for his children during a life-time."

What foolishness! The inhabitant of the temperate zone gains with greatest effort in the latter part of summer or in autumn, a poor insufficient food not meant for him and influencing him disadvantageously, while in the tropics he can have, without any effort, the most delicious fruits year after year.

Dr. Karl Mueller writes in his most ingenuous book, "Book of the vegetable kingdom, Essay on a Cosmic Botany," treating on the influence of a fruit-diet and all other tropical conditions on the inhabitants of Tahiti. "The always warm air and yet refreshing, owing to the ocean breeze, the permanently laughing sky, the beautiful and healthy fruits—this all makes the men strong and beautiful and most surely Phidias and Praxteles would have selected many of them as models of male beauty; this explains too the resemblance between people from Tahiti and the Greeks, as Forster found it to be. Similar climate, food and way of living, will produce similar men and plants. No wonder if the man from Tahiti feels sorry for those countries where the bread-fruit tree, the symbol of a benevolent nature, is not to be found."

Whoever is looking to-day in vain for real Greek types, for the fruit-eaters, should read the following treatise by Mueller:

"Since European Christians established their church and sword law in Tahiti, while a hot climate makes the inhabitants unfit for hard work, since they are dying away under mournful lamentations, we must ask ourselves if this new civilization is suitable for

these people, which took away from them their nationality and made caricatures out of them? True enough, many old evils were extinguished or checked, but not to forget, other vices have been introduced in their place. The people in Tahiti say—You speak of salvation and we perish miserably. We do not ask for salvation but to live in this world! Where are those you have saved by your sermons? Pomane is dead and we all will die through your confounded vices. When will you stop?—And the echoes of this statement are heard wherever the white man takes his civilization to."

This was written thirty-five years ago; is there any improvement since?

18. Smallest consumption of food, no clothes nor houses, in short, absence of want.

Only the greatest possible absence of want can change us from stomach-men into men of spirit, light, and men of the sun, enabling us to devote ourselves as much as possible to the welfare and salvation of our fellow-men to build up a happy and blissful life.

"Who needs least is the Gods' greatest equal," says Bittenstedt, the apostle of immortality. The tropics are the kingdom of the wantless; who takes all his needs from the sun, needs nothing from the earth. Who nourishes himself from sky, sun and life will be heavenly, sunny, vital—immortal. Who eats earth will be earthly—mortal.

Julius Hensel, the most ingenious and profoundly thinking physiological chemist of our day, says in his "The Life," that our body is condensed exhalation of the sun. In the exhaling fragrance of the atmosphere of the sun, we have the true animal protoplasm.

First of all we find far into the atmosphere extending and vibrating rose-oil-tearopten (C-16-H-32) in oxydated form as palmitin-acid (C-16-H-32-OI-2) in the substance of our brains. Like the sun, it branches off in form of nerves of the brain and spinal marrow. The lower we go down into our intestines, the worse the smell of rotten fish (Phosphinamin) and rotten eggs (sulphuric-hydrogen)." The earth is nothing but a piece of dead and rigid sun. What we get from the earth in solid form, necessarily poor of life and energy, we can obtain from the sun in ethereal, spirited form, as light and warmth. We only must substitute our stomach gradually by skin, hair and eye. Eye and hair are the best condensers of ether, light and spirit, our brain the best accumulator of light. However, it will take decades if not centuries until the fruit-eaters of other countries, degenerated by wrong life, will regain for their eyes, hair and skin their normal functions. The more we will take our nourishment from the sun, from life, the weaker will become the power and strength of the earth exercised on us, the more we will be elevated above death; sunshine, immortality will take its place. The bridge between death and immortality is the naked, tropical cocoavorism. If the sun is our father, man in the shape of a celestial body, then is the cocoa-palm tree man and sun in one in the shape of a plant. In all three of them is uniform the great accumulation of rose-oil tearopten respectively palmitin-acid, with the sun at its periphery, with men in their brains and with the cocoanut-palm in its crown, in the fruits. To eat cocoanuts means to eat vegetable suns. Only through the naked co-

coavorism at the equator man can deliver eye, hair and skin to their true destiny, to eat sunlight. There is a deep meaning in the fact that the leaves of the cocoanut palm tree resemble the sun, the nuts—the human head.

The cocoanut, this product of highest centrifugal force and attraction of the sun contains among all products of the world the combinations purest in oxygen and richest in sun-energy. This nut alone solves the main question: which food has the most intellectual and bodily energy hidden in the smallest quantity? It is the philosopher's stone—the sun and its creation, to live only on the same, means to recognize the world, to understand life, means to see things as they are. What are universities against such a way of living?

The dried cocoanut, called Kopra, is used to make oil, kerosene and soap. Just as it cleans the outside, it cleans the inside too—more than any other fruit. It makes men clear and clean.

We see from this that all conditions of life at the equator cause the least consumption of energy of the human body for its own purposes, therefore, leaves to man all energy to create, the man living naturally at the equator is or will be the most creative and happy being on the earth.

All you who agree with me, and also all skeptics and annihilating critics, I tell you: Live according to my plans! How clean and clear will your blood and nerves become and how will your blindfolded eyes open! The truth is life! It wants to be experienced; experience puts us wise!

Temperate zone or tropics? Now we know the answer to this question

—we can put this question better by asking: land of winter, cold and night or land of eternal summer and warmth and strongest light? Or still better: Life or death?

I did as I thought. I escaped from death:

From the gray and the black and the white,

From the cold and the night of the North.

Where evergreen and everblue I would find

Where sunshine ever would my heart delight,

Would fill my mind with creative power—

Thither did I go but half alive.

Where always light and life above,

Where never cold can freeze your blood

And no long night can cloud your mind—

There, to revive my life's poor spark
To shining flame, so calm and bright.

By Helios' light, that I adore as spirit,
By Helios' warmth, that I call love,

I wanted to awaken love and spirit,
Which in the sombre North I failed
to find.

And so I bade good-bye to Europe.

And Kabakon, the regained Paradise,
Its palm groves and its gardens of
the sun,

Will give new life and strength to me

And to all friends assembling there

In greater number every year,

The sun-God, with his healing powers,

Will purify and better us.

And what the North idealized in marble

Shall spring to life here in the blessed South.

The "Order of The Sun," will first settle on Kabakon, from there throughout Bismarck Archipelago, then on to New Guinea and the Islands of the Pacific and finally on tropical Central and South America, tropical Asia and equatorial Africa.

I ask all fruit eaters and friends of a natural way of living, to help to build up the temple of palms, to establish the fruit-eating kingdom of the world. The weapon we will fight with and win with, is highest absence of want with its brilliant consequences of spiritual and bodily virtues and powers.

Bravely ahead, looking toward the sun, the original source of all life!

The conditions to become a member of the equatorial settlement society—are:

1. Recommendation of two creditable persons.
2. Mks. 1,000 (\$250) only payment. People without means pay according

to their ability, and the poor—nothing. The main object of this order is to create able and noble characters, but, of course, it needs money to start new colonies, to be able to offer to multitudes, whether poor or rich, the conditions of an absolutely natural life.

All letters in this behalf, enclosing postage for reply must be addressed to

August Engelhardt, Kabakon, near Herbertshoehe, German New-Guinea.

How is humanity served best in every instance?

Serve you the sun, oh! friend; you will then be a sun to mankind!

N. B. I ask all readers who know new and important facts, which will prove the tropics to be the only true home of men, to kindly send their arguments to me, which I shall report in later editions of this book. For all such information my best thanks in advance.

A. E.



A BOTANIC TRIP FROM THE EQUATOR TO THE POLES, OR FROM LIFE TO DEATH

Meyen divides the surface of our earth into eight zones (exactly fifteen).

1. The zone of the equator, hot zone or zone of the palms and banana plants; on both sides of the equator up to the fifteenth degree of northern and southern latitude; up to 600 meters from sea level; average temperature from 21 to 23 Reaumur (26-28 degrees Celsius). The vertical rays of the equatorial sun bring forth a rich development of the vegetable kingdom everywhere, if humidity is not lacking. Here grow the most gigantic

trees, the most magnificent flowers, the most tasty fruits; here is the home of the various kinds of the beautiful and useful bananas and palms. This zone is the native country of a great quantity of plants used for food, medicine, spices (drugs) and colors, namely: Maniot, Yama tree, Batates, sugar cane, rice, coffee, cocoa, vanilla, pepper, cinnamon, bread-fruit, pineapple, China trees; ebony, iron, mahogany, teak, Campeachy and Brazil wood trees; cotton, hemp, flax, tobacco, indigo; the finest oils, balsam and rosin. Beautiful and gigantic climbing plants

(Lianas) stretch over the woods, enormous ferns and cactus plants; orchids beautiful in form and color and other magnificent parasites are found here, astonishing and enchanting the observer.

2. The two tropical zones or the zones of the figs, fern trees and palms; from the fifteenth to the twenty-third degree of northern and southern latitude, elevation from sea level from 600 to 1,300 metres; average temperature from 17 to 21 degrees Reaumur (21 to 26 degrees Celsius). Vegetation is about the same as in the zone described in No. 1; palms, figs, climbing plants, orchids, cactus are also here at home, but not quite as richly developed and in addition to these are found pepper, sugar cane, tobacco, bread-fruit, fern trees and cactus. Virgin forests and the swampy jungle and at the coast of the ocean, bamboo woods cover big territories.

3. The two sub-tropical zones or the zones of the myrtle and laurels: each from the tropics up to the thirty-fourth degree of northern and southern latitude and an average temperature of 14 to 17 degrees Reaumur (17 to 21 degrees Celsius) and 1,300—1,900 meters below the equator. Vegetation here still has all year round an evergreen cover, but shows already the change into the temperate zones. Outside of a few varieties of palms and aloes from the former regions, there are the evergreen trees here characteristic, the myrtles and laurels; in Persia the walnut, mulberry, almonds, figs and peaches; in China the tea. On some places we find the first willows, poplars and oaks; in Bengal they grow in summer rice, indigo, and cotton; in winter tobacco, flax, hemp, wine, corn and other kinds of our

grains. In the northern and southern hemisphere are the great plains located.

4. The two warm temperate zones or the zones of the evergreen leaved woods: from the thirty-fourth to the forty-fifth degree of northern and southern latitude; 1,900 to 2,500 meters below the equator; average temperature from 10 to 14 degrees Reaumur (12 to 17 degrees Celsius). On the southern hemisphere grow evergreen oaks, pines and firs, ferns and grass, on the northern hemisphere leaved woods, magnolias, wines, thorny rose bushes, with beautiful flowers. Meadows, too, are found; however, in North America and Asia extensive plains (prairies).

5. The two cold temperate zones or the zones of leaf-changing woods: from forty-fifth to fifty-eighth degree of northern and southern latitude, from 2,500 to 3,200 meters elevation and an average temperature from 5 to 10 degrees Reaumur (6 to 12 degrees Celsius). This zone comprises all middle Europe. Characterized by beeches, oaks, poplars, ash trees, elms, lindens, and pines; extensive meadows and pastures, heaths and moors, pit and fruit carrying bushes; winter sleep of vegetation and reawakening of same in spring.

6. The two sub-arctic or cold zones, the zones of the pines; from fifty-eighth to sixty-sixth degree of northern or southern latitude; from 3,200 to 3,800 meters high and an average temperature of 3 to 5 degrees Reaumur (4 to 6 degrees Celsius). This zone comprises in the northern hemisphere Iceland, Sweden, Norway, the greatest part of Russia, Siberia and Kamtschatka; in America the British Dominion up to the Hudson

Bay. These two zones show much of the character of the polar zone, pine woods are predominating and all the other trees like birch, alder, willow and poplars are crippled; plants of the garden and grain cannot grow here, and the potato, besides some lichens, is the only nourishing plant. Large regions are covered with grass and moor.

7. The two arctic zones, the zone of the Alpine plants: from the sixtieth to the seventy-second degree of northern and southern latitude; 3,800 to 4,500 meters high and an average temperature of minus 1, five degrees (minus 2 Celsius). Lapland, the most northern Siberia, Greenland and the coasts of the Arctic Ocean are situated here. The only tree-like plant is the dwarf-birch, some berries, juniper and some varieties of lichens, especially the reindeer lichen is found; numerous herds of tamed and wild

reindeer cover the country and the scant existence of the inhabitants of Lapland and North Siberia depends on this animal.

8. The two polar zones, the zones of the Alpine herbs: from seventy-second to the ninetieth degree northern and southern latitude, average temperature of minus 4, 4 degrees of Reaumur (minus 5, 5 Celsius). Four thousand to 5,000 metres below the equator. Novaya Semlya, the most northern Russia, North Greenland, Spitzbergen and other islands are situated there. The summer lasts here only three months, although the thermometer often climbs as far as plus 20 degrees Reaumur, producing pretty-colored flowers; from the beginning of November until the end of January, the sun is not seen and constant night reigns. Most parts are permanently ice-coated and only poor vegetation is found.



FROM DEATH TO LIFE, FROM SCANTINESS TO ABUNDANCE—AN AGRICULTURAL TRIP

We take from the Cosmos Atlas the following: "The flora of the polar zones is different from that of the temperate zones and is restricted to rising grounds in the direction toward the South. Outside of moss and lichens, products of the polar zone, you will find ferns and berries, the fruits of which will nowhere grow as well as in the northern parts of Siberia, Lapland, the Arctic Scandinavia and North America. The growth of trees in the polar zone is limited to birches and willows and they are nothing but cripples; the pine grows in Scandinavia up to the seventieth degree; bar-

ley is cultivated there in places where the average temperature equals 0° and only the high temperature of the three summer months makes this possible. The temperate zone of the northern hemisphere must be divided into two parts with reference to vegetation, the division line fluctuating between the fiftieth and fortieth degree. On its polar line the eternal green of pines and firs is extending far into the cold zone; in its northern half apples, pears, cherries, prunes and certain vegetables like cabbage, peas and turnips grow much better or are more cultivated than in the southern part. The more

you penetrate toward the South, the more the oak, maple, elm and linden will gain the upper hand over the pines and firs. In the southern half of the temperate zone olives, lemons, oranges and figs; cedar, cypress and cork trees are found.

A considerable difference exists between the cultivation of vegetables on this side and the other side of the forty-fifth degree. Beans, lentils and artichokes are at home in the southern part; onions are of a mild and sweet taste and some aromatic vegetables, among them the truffle, are not as good in the northern part as in the south of this zone. Vines and the mulberry tree grow between the thirtieth and fiftieth degree. The original home of the vine is south from the forty-fifth degree and was transplanted to the northern parts, to the regions of the Atlantic and North Sea, rivers of West Europe, to the Austrian heights and the southern slopes of northern Hungary. Peaches, apricots, almonds, quinces, chestnuts and nuts do not like the tropic nor the polar circle. Among the different grains barley and oats fit themselves to the cold; between the sixtieth and fortieth degree the farmer fills his barns with rye, wheat, millet and buckwheat and does not envy the southern parts for their rice, corn and similar grains. Beautiful oak woods, splendid fruit groves and green meadows characterize the northern half of the temperate zones

of Europe; across the Alps, the Se-vennes and the Pyrenees, one is astonished at the bare and burnt appearance of the southern half, where only some favored parts show some vegetation and in place of the northern trees, olive woods, lemon and orange groves are found here. At the Atlantic coast of North America and at the Chinese flatlands the different climates of the cold temperate and the tropical region will mix, producing a good mixture between the different vegetations. The hot zone owns vegetable treasures which to transplant was so far impossible. The burning rays of the sun elevate the plant to a bush, the bush to a tree; here is the home of the sugar cane, the coffee bush, the palm, the bread fruit tree, the banana, the gigantic Boabab, the clove, the pepper and camphor; different kinds of woods for dyeing purposes and different grains like Durra, Holkus, Kamben and Kebru; plants grow here in majestic forms; the bark of the trees is covered with lichens and moss; the fragrant vanilla, in short growths and magnificent flowers of every description. The plants with their abundance of sap show a lustrous green and the leaves are far larger than in the north; trees are twice as big as our oaks and decorated with flowers as big as our lilies and only the socially growing plants making our northern field so monotonous, are missing here.



BENEFIT DERIVED FROM THE COCOANUT PALM

The quantity of nuts produced by one tree is immense, at least 20 to 25 pieces per month, and as the nut is

very nourishing, its benefit is evident in the tropical climates where agricultural work would prove unbear-

able. Outside of the nut, we gain from this palm, the fibre, oil and the toddy (palm wine) the latter from other palms too, but chiefly from the cocoanut palm. It is an erroneous idea to think that the palm wine is secured by cutting out the young leaves, which form the heart of the tree, and that after this manipulation, the tree must die. This is not so, it is the bud or spadix which is cut and from which the sap flows. The bud so cut, of course, cannot ripen fruits but as the palm has one crop every month, only one month will be lost providing the operation was made properly. The proper cultivation of these trees demands a diminishing of

buds by breaking them off, as otherwise the nuts grow too big. By evaporating the toddy, sugar can be procured, and the wood makes good material for building and firewood.

Great Britain imports every year from five to six million cocoanuts weighing from five to six tons and about three to three and a half million kilos of cocoanut oil and this fact shows clearly how big the cultivation of this palm must be as they consume a considerable quantity of them right there in the tropics. In times gone by, cocoanuts were shown in Europe only as a curiosity, but nowadays they press the oil out of them. Ships take them along as ballast.



TO THE FRIENDS OF A PARADISIACAL LIFE

All friends of the natural, sunny life, all those longing for the sun, all fruit-eating men, theoretical or practical, are heartily invited to exchange their home with the cocoanut island of Kabakon of the Bismarck Archipelago, to lead here a pure and natural life. What good is it to long for the Paradise, if we do not attempt to make real the conditions of the paradisiacal life? Nakedness and fruit-eating alone do not suffice. We must return to the only climate fit for human beings, to the eternal summer of the tropics. Nakedness and fruit diet are the logical demands, the natural consequences of the damp-hot tropical climate. We must grasp the evil by its root.

Dead and cold winter—naked, warm skin—living fruits—what a contrast! Fur coat, steaming roast hare and winter, that is harmony. Tropical

sun, nakedness and cocoanuts are harmonious, but not tropical sun, hunting dress and beefsteak. We have to get rid of the habit to consider nourishment and life from the narrow-minded point of view of local and national patriotism. We must learn to feel as beings of light, air and sun, cosmic beings, and choose our home accordingly. Not politics of party or nationality.

Politics of the sun!

And now a lecture to you Germans!

I want to tell you, who sing so convincingly, "Germany, Germany, Germany above all!" that your country reaches farther than from the River Maas to the River Memel and the River Etsch to the Belt, as this song says, you can very well serve the sun and palms, without being, therefore, poor patriots. We have now a Great-

er Germany which extends over four sections of the world. We have a tropical German West Africa, namely Togo and Kamerun, within the boundaries of the oil palm. We have a German East Africa, the home of the cocoanut palm. We have beautiful possessions in the South Sea, the Emperor William Land, the Bismarck Archipelago with two of the Salomon Islands, the Caroline, Marian, Palau, Marshall and Samoa Islands. German Australia is the true home of the cocoanut palm and the bread-fruit. Here in German tropical Africa and Australia, the patriot of vegetarianism must find his field. The naked tropical fruit, palm and cocoanut vegetarianism is the only true vegetarianism. He who thinks he is a vegetarian because he eats grain, vegetables, sour fruits, hazel nuts and walnuts in the wintry Germany, wears porous goods instead of heavy ones, sandals instead of heavy leather shoes and frequents dairy lunch rooms instead of smoke and alcohol-filled saloons—he has no right to call himself a true vegetarian, he still is lost in unnaturalness—for vegetarianism is the conscious fulfilling of our conditions of life. He may call himself a non-meat eater, anti-alcoholic, non-smoker, but not a vegetarian or even a "Natural Man." God save us from this kind of vegetarianism which only begins in its **true** form in the tropics, for man was originally a child of the sun and the tropics—the Germans too.

Dr. Henry Böttger says in his most interesting composition, "Worship of the sun by the Indo-Germans, particularly by the Indo-Teutonics."

"Nobody before me has ever tried to prove the worship of the sun by Indo-Germans and Teutonics; the In-

do-Germans were inhabitants of the Indies before their immigration into Europe, and the Teutonics among them were those who claimed the God of the sun, "Teuto," to be the founder of their tribe. The descendant's of Teuto's son, named Manus, were their semi-gods who led them away from the paradisiacal valleys of the Himalaya Mountains, into another country which they called after the sun-god "Teutschland," (Germany).

There are many vegetarians in Germany who do not look beyond the borders and they coined a new word for the friends of the tropics, namely, "Europe-tired." These became tired of the stomach troubles of their ancestors and gave up eating meat and became vegetarians. We are tired of the diseases of lungs and brain of our ancestors, and that is why we leave Europe and wander toward the warm, sunny tropics. We are not only tired of meat, we are tired of the winter. Are we condemned to repeat the foolish ways of our ancestors indefinitely?

Dr. Böttger says further: "The sun of life, the oldest of all gods, father and god of all gods, to whom all others are subjected, is the highest god, the originator of everything; his life is eternal, he created heaven, earth and all things; he is the creator of air, warmth and light, the creator of human life. He is the originator of organic life, the fruitifyer of the human cell of birth. He made man and gave him a living mind and an immortal soul, he is the origin of the great common family of brethren or people, the father of mankind."

Therefore, you find the picture or sculpture of the sun above the entrance of their temples and homes, the statues of the sun-god on the roads,

the ornaments of the houses, mostly animal heads, point toward East to greet the rising sun.

May we too, the inhabitants of houses, some day, by such eastward pointed emblems, pray to the father at every sunrise: "Banish care and fright from our hearts, protect us to-day as always, be merciful with us and our children, with our house and family! Protect us forever with your blessings!"

About the Saxons, Dr. Böttger says this: "Religious services were performed at the eastern gates of their towns at the time of sunrise, they were worshipers of the sun like all Germans and they used to build the altar of their churches toward the East, even after they had become Christians, and they buried their dead pointing with their feet toward the East to be able to look toward the light at the time of resurrection."

Christianity has banished the sun-god and put an invisible God in his place. This was a psychological consequence of the life in the North, in the reign of the dark and cold winter,

where nature approaches men more adversely than kindly, where men are compelled to substitute the poor gifts of the sun by gifts from the ground. So the visible God of the sun was dispossessed and despised as a God of the heathens and the invisible God took his place.

But it is again a psychological consequence for the children of the sun to return to the equator to reinstate the sun-god. The more their innermost self is enlightened, the sooner they will become aware of the fact that the giver of all light and life, the sun, is the only true god. And man will be enlightened in a degree proportionately to the devotion of his life to the sun. House and clothing and dead animal food have born night and death within us and rendered us unable to recognize the source of life and happiness. The naked worship for fruit and sun, however, will purify and enlighten us, will change us to vital, happy and benevolent children of the sun, who have found a new Eden and Paradise under the blessed sun.



CULTIVATION OF COCOANUTS IN THE GERMAN COLONIES

Current Numbers.	Colony.	Area cultivated with cocoanuts.		Exports of Cocoanuts			
		Total hectares.	Fruit-bearing hectares.	Quantity in Kilos.	Value in Marks.	Quantity in Kilos.	Value in Marks.
1.	German East Africa.....			3,856,032	804,616	324,400	12,302
2.	Kamerun						
3.	Togo	725		5,873	1,081		
4.	Bismarck Archipelago	7,458	1,600	3,293,554	694,430		
5.	Emperor William land.....			271,099	54,775		
6.	East Carolines			918,006	165,240		
7.	West Carolines			1,767,000	341,416		
8.	Marian Islands			920,000	229,975		
9.	Marshall Islands			2,607,909	521,598		
10.	Samoa Islands	20,610	19,915	7,614,000	1,370,520	35,150 pcs.	1,406

AN OPEN LETTER TO THE ADVERSARIES OF THE TROPICS

In proving the vegetarianism you have to go still further, proving the fruit-eating, by comparing ourselves with the monkeys, the fruit-eaters, the organs of which are the same as ours. Why do you all overlook that these monkeys have their homes within the tropics?—particularly the most human-like apes are altogether children of the tropics, and if man should be a fruiteater, because the monkey is such, then he ought to live there, where nature has shown him his real home by the example of the monkeys. Where is the logic of this? Whoever believes in fruit-eating theoretically or practically, must believe logically in the tropics, otherwise he is guilty of inconsistency. Fruit-eating and country of everlasting summer, of everlasting production of fruits, are inseparable things. If it is possible for many people to live in Germany exclusively on fruits, then you must not forget that culture has substituted the poor native fruits with fruits from the tropics, and please do not forget how foolish it seems to devote one's time to the cultivation of these poor products under conditions killing men by degrees instead of transferring your field of activity to the regions of permanent sun, where twelve crops can be had, and where six palm trees are sufficient to nourish one man for sixty years. For the fruit-eater, in the case of thinking man and not monkey, the nuts are builders of their nerves and therefore their principal food.

Cultivation of nuts is the watchword of the future. The most concentrated food, the nut, is bound to substitute the grain in our hyper-cul-

tivated cold zones. Oil instead of flour, light and warmth instead of warmth alone, unburnt food poor of oxygen, instead of half-burnt food filled with oxygen—that will be the most energetic demand of the future national economy.

And if cultivation of nuts be our aim, where is the best place to cultivate them and what kind? Are we to grow hazel or walnuts, almonds or Brazil nuts, or cocoanuts or peanuts? The little experienced may do as they like, for they say, plant those nuts which will thrive best in your country. We, however, who are more experienced, say: The nut containing the largest quantities of energy of the sun and can make us athletes in body and mind, and moreover we ask: which nut thrives best under conditions which are at the same time the most favorable for ourselves, which force us to live like it; that means naked in light and air? And we ask further what nut tree produces on the smallest possible space, with the least effort, the best quality and largest quantity of fruits, thus enabling us to devote the greatest part of our time to self-purifying and to the benefit of others? And then we ask: which nut is the best substitute for the mother's milk or the cow milk for all stages of age? Which nut is milk, butter and cream all in one? Which plant supplies us not only with food, but with all our requirements?

Who could not answer this question? How can the poor hazel nut or walnut be compared with the divine cocoanut, the crown of all fruits, this brain in shape of a plant, this human

head-like nut? Whoever can understand the language of nature—can only vote for the cocoanut with its symbolic qualities. Our restaurants are distinguishable by signs or symbols like stars, bottles, jars; if there is a wedding held, we do not need to enter and ask; flowers and garlands outside speak a plain language. A hat store exhibits hats in its windows, a big metal hat is hanging in front of the door, inviting the buyers. Do you think nature should not have done likewise, should not have marked man's food by symbolic signs? Should not have chosen the most noble plant with its fruit high up in the ether, destined for the most noble and sublime mind on earth? And nature should not have given these fruits the shape

and signs of their destiny, to nourish the man or the man's head? Do you know, now, friends, why the queen of nuts has the shape of a man's head, why it has two eyes, a mouth and hair, and the seams of a skull? And do you know now, why a palm is the mother of men and why it is the favorite of the sun like man himself? And finally, did you get wise to the fact, why the home of the cocoanut palm is the home of mankind, why men belong in the tropics, and why you can only be or become a real man again in the tropics?

Kabakon, August 11, 1905.

AUGUST BETHMANN,
AUGUST ENGELHARDT,
HEINRICH KONRAD.



CHRIST, BUDDAH, MAHOMED

To Religious Thinkers!
To Thinking Religious!

Germany extends from fifty-fifth to forty-eighth degree Northern Latitude.

Palestine extends from thirty-third to thirty-first degree Northern Latitude.

Arabia extends from thirtieth to twelfth degree Northern Latitude.

The Indies extend from thirty-fifth to sixth degree Northern Latitude.

The three greatest founders of religion were children of the tropical sun, their native countries being situated southerly from the thirtieth degree. As children of the sun, with the consequent absence of wants and the ever-present care for their fellow men, it is quite natural that they recog-

nized happiness and the wisdom of life. The religion of Christ, Buddah and Mahomed are products of the sun-influence, it is inseparable from the climate. The true Christian, the true adherer to Buddah and Mahomed can only live in the tropics with its absence of want. Where heaven and sun gives men everything, there man can give to man everything. Moving away from the equator compels men to care for themselves—makes them selfish and unreligious. Therefore, no universal mission without the principal and most important condition for all missionary work, without call for the return into the home of true Christianity, Buddhism and Mahom-

edism, into the eternally laughing and fruit-giving home of the sun, the tropical zone.

If the Christian religion wants to produce Christians of the deed instead of theoretical Christians, with more success than heretofore, it will first

have to convert itself to this: "Back to the life-giving sun, flee from the reign of winter and night. The tropics give everything without your effort, only here can originate the kingdom of Christ, the kingdom which is not of this world."



SOLUTION OF THE SOCIAL QUESTION

The social question is solved as soon as wants and needs are eliminated. The cool zones are too poor, cold and dead to make all wantless. The hot zone, however, has an abundance of wealth and is able to eliminate want, produce happiness, love for your fellow-men and congeniality. Only by joining the original source of all life, happiness, the sun, our heavenly father, it is possible to solve the social and all other questions.

The return of mankind to the tropics, is a logical consequence. *Per aspera ad astra!* Europe, North America, Argentine and South Africa, are

gigantic failures which will not and cannot endure.

Down with the poles! They are murderers of the mind!

That is the motto of the future, the programme of the order of things of the future.

The friends of the sun—they precede the masses and form to-day or to-morrow an alliance with their father Helios.

The friends of the winter—they may pave the way to the equator with their corpses for their descendants.

The prize of the lost individual immortality—is the Paradise.



THE MISSION OF THE TROPICS

We have seen that if we want the true vegetarianism, we must leave the country of winter and become tropical.

If Christianity wants to become pure, it must change into a sun and tropical Christianity.

If Socialism is to become sound and universal, the equator must be the home of mankind.

In the tropics alone mankind can purify and become harmonious, can

develop upon a Christian social fruit-eating and clotheless basis.

Hail to the Equator! Down with the poles!

These words are the clue to the solution.

What is the meaning of this?

Hail to the summer, down with the winter!

Hail to light and warmth, down with night and cold!

Hail to the sun, down with northern zones! !

Hail to the sky, down with the earth!

We have to learn to place the centre of gravity into our heads, into the sky and the sun! We must give up being slaves to our stomachs, we must learn to nourish on the sun of strength and abundance of life. We have to regain the art of eating with our eyes and hair, eating the ether, eating air with our skin and lungs, we must free ourselves from our stomachs. How much have we forgotten! How much has the cold North poisoned and killed us! How much have we to re-learn! Some future day the living sun will revive us, will awaken us to immortality.

Gold is nowadays the God of all the world, millions and millions wander into the deserts of stone, called cities, to dig for gold, and the way to gold leads to death.

Gold of the sun, ether, brain energy, the blue of the sky—in short, sun and sky instead of earth—that is the motto of a new age.

Our brain is concentrated sun, is an accumulator of ether. To-day we are filling our batteries of accumulation by the way of our stomach, to-morrow we shall grow our hair until it reaches the ground and will surround us like the cloak of a Prince, and by means of these ether-condensators and our eyes, we shall condense ether and spirit, we shall eat sun and light, we shall drink truth.

"My kingdom is not of this world."

The kingdom of Christ was that of

the sun, of the blue sky, of the ether, whether He recognized it or not. I do not believe that He was aware of the identity of God and the sun, for He said, "God is a spirit," but he did not say, "And this spirit is the star which gives you life and the day—the sun." He says:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

He does not say that the sun is this heavenly father. Christ was a metaphysician. His religion loses itself into metaphysics, He forgets to pay attention to the material side of life. He commands: "Thou shalt love thy neighbor as thyself." He is not adding: "To be able to give love, you must live on love and peace, and you must not base your life upon slaying and murder."

The religion of to-morrow will be the religion of olden times; the sun-culture which is a reconciliation of the anti-material Christianity, of the idealism with the anti-ideal materialism of to-day. Sun-culture is not a religion or belief, it is a knowledge and a beliefless wisdom. "Matter is condensed, lifeless spirit; spirit is living refined, gaseous matter." Everything is spiritual, everything visible is stiffened spirit, everything is the visible-ness of ideas. Matter and spirit alone do not exist, they are errors of the human spirit. The idealism is realism and naturalism. This is the new wisdom of to-morrow, the reconciliation, the blending of religion and science, new—and yet so old!

THE MODERN WORSHIPPER OF THE SUN

What is wanting in our present time, is logic, consistency in spiritual things. There is too little sun, life and strength in our spirits, for wisdom without deeds is not sufficient. We have thousands of very smart heads, they have magnificent ideas but they do not think of it to adapt their lives to their ideas. A few examples will prove it. Maybe every one of the readers of this book is such a good thinker, but very poor in deeds.

Haeckel, the famous Darwinist, says in his *Indian Travels*: "For the eminent agility and ability of the Parsi accounts doubtless the fact that they freed themselves as much as possible from the reign of the priests. Their religion, the doctrine of Zoroaster, is in its purest form one of the most noble natural religions, based upon the worship for the creating and preserving elements of nature. Among these elements, first place is given to the light and the warmth of the creative sun and its image, the fire. Therefore, we meet at the beach of Bombay at sunrise and sundown numerous Parsi who testify their admiration for the coming and going light, by praying standing up or kneeling down on carpets. I never witnessed religious services of any other nation with more intense sympathy than that of these worshippers of sun and fire. We naturalists of to-day recognizing in the warmth and the light of our sun righteously the original source of all the beautiful organic life on our earth, are nothing else but "worshippers of the sun."

In fact, modern science declares the sun to be the original source of all life,

the sun is its God, and it is worshipping the sun—but where is the logic, where is the consequence of such acknowledgments? Is it not mental half-death if men come to the conclusion: my life originates from the sun, the sun is my father—yet they do not leave the cold north to hurry toward the sun, to expose their naked bodies to the tropical sun, to drink life from the inexhaustible "horn of plenty" of his refound father? Is not this a very poor relationship between acknowledgment and will? Like the scientists, every vegetarian is a worshipper of the sun. But where are the sun-children of the deed? Where are the energetic friends of the tropics, longing for the return to the sun, to drink life and wisdom? Where are they? They talk, hold lectures, write doctrines and take a sun-bath once in a while—and that is all. Many know the truth, but their will is too weak, culture with its life in houses and clothes, Europe and North America with their poverty of sun have poisoned them;—northern earth-poisoning is a deadly disease.

Another example! A very smart far-seeing man, Professor Oscar Korschelt, how fully does he understand the nature of the sun, and yet, he shows the same inconsistency. He wrote the ingenious book, "The making useful of the power of the ether for medicine, agriculture and technic." He starts: "It is an undoubted fact that all powers on the earth originate from the sun. With the rays of the sun the earth receives immense vital powers working in many different ways, all earthly powers can easily be traced back to the sun." And

he says further on: "Human life, as well as the animal and vegetable life, is impossible without the powerful influence of the sun, for our nourishment is condensed energy of the sun, and we directly assimilate in ourselves the power of the sun, which has been proven by the curative effects of the sun-baths, and moreover it has shown beyond doubt that men and plants die away in darkness." And still further on he sings a song of praise to the all-mother sun. "All phenomena, all life on the surface of our planet has its origin in the powers of the sun."

These powers offer themselves in unmeasurable quantities to those who want to make use of them. And they have been made use of from the very beginning, by plants, animals and men. Consciously? No—unconsciously—by our souls. And what are we doing during the time of our existence where we live with conscience? To secure power, we dig way down into the ground, banish a great part of our brethren into the mines, making them live a life not worthy of human beings, to gain coal to preserve warmth and power by burning them up. What a waste, what a miserable substitute! Less than ten per cent contained in the coal can be used by the steam engine and wherever we look we find the same trouble in getting power, the same insufficiency in the making it useful. Nine out of ten of us lead a life of poverty, coarseness, ignorance and sin, because our means by which we procure power are insufficient, because we do not understand how to make our own the richness of power surrounding us. Like people dying with thirst near water, too stupid to get it and drink, so we ig-

nore the rich gifts offered to us by the sun.

Could we make use of these powers? And how? I shall describe the path I followed with success.

Korschelt constructed an apparatus for the rays of the sun-ether. But why such inconsistency? Why does Korschelt not go to the tropics, enjoying the accumulation of sun-power of the best and most natural kind, eating cocoanuts and doing away with clothes, exposing himself to the tropical sun? Why, instead of this, manufacture thousands of apparatus in the stone-grave of Leipsic, sewed up in clothes?

"Like people dying with thirst near water, too stupid to get it and drink."

Come down to the equator, friends, and learn how to drink sun-ether. Become again what we were once, condensators and accumulators of the powers of the sun, and no longer will you need doctors and medicine. Then we will be man and God in one. Come and drink ether from our mother sun, become human, or do you prefer to be caricatures and candidates of death?

Another example is Julius Hensel, the sun of science of to-day, although much criticised, he says in his work: "Life, its foundation and the means of its preservation":

"We have in fact convinced ourselves—

1. That the material of the exhalations of the atmosphere of sun is agreeing with our protoplasm;
2. That the exhalations of the sun act form-giving, by blending;
3. That the human body, as far as muscles, sinews and nerves are concerned, is composed of the volatile exhalations of the sun.

It now remains to test our bone-substance regarding its character as protoplasm. And if we find agreement with the sun in this direction too (and we will find it) then I do not know what objections we can have to consider the sun as a spirited being, as our beloved mother, reaching far out into the ether, never resting in its path, producing warmth and never losing any of its power."

Did Hensel live in the sunny tropics? He was far away from them, singing their praise—do you call that consistency?

Who is doubting to-day that the real worship of the sun will be the life of the future? The priests of the sun number millions and they are busy everywhere. To-day you still are slaves of culture, troglodytes, living

according to the motto: "My home is my world," but the sun-ether is transforming you now. "Yonder I see happy multitudes of great and divine men who have exchanged the insanity of winter with the wisdom of the children of the sun, living after the motto: "The world is my home."

Help, oh almighty sun, that these lines may bring happiness and welfare to thousands of readers. Who cannot believe should live one trial year on fruits under the tropical sun, especially on cocoanuts, and if he does not agree by then, I am willing to call a great mistake what I call the truth to-day.

How his humanity served best in every instance?

Serve you the sun, oh friend! you will then be a sun to mankind.



A SONG OF THE SUN

Not the wisdom makes us happy—
Only what is wisely done.
Therefore: do not tarry longer,
But return to God's bright sun.

For the sun is the creator
Of all life and strength and light,
And the sun alone can make us
Glad and peaceful, clean and bright.

Sun alone can solve our problems,
Right our life's disharmony—
It is not "civilization"
That will make us great and free.

In the death of northern culture,
In our friendship with the sun
Lie the roots to our salvation
And the life that may be won.

DAS LIED VON DER SONNE

Nicht die Weisheit bringt uns Segen,
Weise Tat nur bringt uns Glück,
Darum wollen wir uns regen
Und zum Sonnengott zurück,

Ihm, dem Spender allen Lebens,
Aller Wärme, allen Lichts;
Er nur sei das Ziel des Strebens,
Er nur macht das Leid zu nichts.

Er nur löset unsre Fragen,
Löst des Seins Disharmonie.
Nur durch Ihn kann Frühling tragen.
Die Kultur vermag es nie.

In dem Tode der Kulturen,
In dem Anschluss an die Sonne
Wurzeln unsre Götterspuren,
Ruht des Lebens Glück und Wonne.—

And a century is finished,
 And a new one just begins,—
 And God's love is undiminished
 And forgave us all our sins.

Ein Jahrhundert hat geendet.
 Ein Jahrhundert hat begonnen.
 Gott hat Sich uns zugewendet,
 Ist versöhnend uns gesonnen.

Nearer comes God's loving kindness
 To our earth this blessed year:
 Serve the sun! is now His message,—
 Look! your Paradise is here!

Näher tritt in diesem Jahre
 Unserer Erde Seine Gnade.
 Dien' der Sonne und erfahre
 Fried' und Glück im Sonnenbade!—

I see multitudes awandering
 Yonder, to the sun's empire,
 From their dirty gold they're fleeing—
 It's the sun-gold they desire.

Schon seh' ich die Menschenmassen
 Nach dem Sonnenreiche streben;
 Seh' sie schmutzig Gold verlassen,
 Und von Sonnengold zu leben;

And I see them under palm-trees
 Eating palm-fruit's purest food,
 And to God they sing their praises
 In a joyful, thankful mood.

Seh' sie wandeln unter Palmen,
 Sich an ihren Früchten labend,
 Singend Lob- und Dankespalmen;
 Denn geendet hat der Abend.

Night of mankind lasts no longer,
 Day of mankind has begun,
 Every day we grow more happy,
 That is spent in air and sun.

Menschennacht! Du bist vergangen.
 Menschentag ist angebrochen.
 Nach dem Himmelreich verlangen
 Neue Scharen alle Wochen.

Night of men! be gone forever,
 Day of men! be ours henceforth!
 Real life reigns in the tropics,
 But the death rules in the North.

Sie auch wollen Frühling haben,
 Sie das Glück der Brüder teilen:
 Sie, befreit von Menschengaben,
 Unter Himmelsgaben weilen. —

We need Spring to be contented,
 Sun, to find full happiness—
 Gifts of Nature make us happy,
 Gifts of man make slaves of us.

Frühlingsgeist ist eingezogen
 In den kranken Menschenherzen.
 Mächtig schlagen seine Wogen
 Und begraben Tod und Schmerzen.

In the sickly hearts of mankind
 Once again full Spring will reign,
 And eternal joy will conquer
 All our sorrows, all our pain.

Ganz verödet ist der Norden;
 Stadt und Dorf, sie stehen leer.
 Alle Menschen sind ein Orden:
 Ihres Sonnengottes Heer.

And the North will be deserted,
 Town and village—vacant all,
 For mankind came to the tropics,
 Giving heed to Nature's call.

Auferstanden ist die Menschheit
 Aus dem Grabe der Kultur.
 Ganz, als Ebenbild der Gottheit,
 Ist sie Herrscher der Natur.

Resurrection of all peoples
 From the grave of culture's claws

Auferstanden ist die Menschheit:
 Leid und Elend ist ihr Sage.

Is made real by obeying
Nature's grand and simple laws.

Yes! mankind has resurrected!
Pain and misery and crimes,
Night and death are gone forever,
Like a myth of olden times.

Men have left the land where sickness,
Night and death their shadows cast,
They are children pure and happy,
Children of the sun—at last!

Yes, their dreams they have been
dreaming
Have become reality,
All are equal, all are masters,
All is congeniality.

All are life—life in its fullest,
Night and death away they fling,
In the sun's domain of freedom
All their hearts exultant sing:

"Thanks to you, oh God, our sun-
shine,
Who has freed us from the night!
Our existence is all rapture—
One eternal golden light.

Let all men soon understand it
That Thy kingdom can be won,
That they serve Thee best and purest
If they serve the tropic sun!"

Wie ein Märchen klingt dem Ohre
Schilderung vergangener Tage.

Auferstanden ist die Menschheit:
Sonnenkinder sind sie alle.
Gott, der Herr, hat sie erlöst
Von dem tiefen, tiefen Falle.

Ja, ihr Traum ist wahr geworden,
Ihres Herzens Sehnen Tat:
Herrscher sind sie allerorten,
Herrscher von dem Zeitenrad.

Leben, Leben sind sie alle,
Herrscher über Tod und Schmerz.
In der Sonne heil'ger Halle
Widertönt ihr jubelnd Herz:

„Ewig Dank Dir, Gott, o Sonne,
Von der Nacht sind wir befreit,
Unser Sein ist lauter Wonne,
Ew'ger Tag ist uns're Zeit.

Menschennacht hat uns gewiesen,
Dass nichts sein kann ohn' Dein Leben.
Dir, o Gott, sind wir ergeben.
Ewig sei, o Herr, gepriesen.“



MY MOTTO OF THE PROGRESSIVE SCALE OF HUMAN DEVELOPMENT IN THE REIGN OF WINTER

Director W. M. Degenhardt says:

"I would be very glad if all vegetarians would at last understand my motto and make it their own: The age of hunters, shepherds, agriculture

and cultivation of gardens. This motto is right in reference to the reign of winter, and yet it is wrong, because it is not complete, is not far-seeing. The age of Mr. Degenhardt's cultivation of gardens, where every-

body is a garden owner and plants his own grain, potatoes, vegetables, fruits and flowers, will be followed by the age of cultivation of fruits and nuts, the northern and the tropical age of fruits, and this again will be relieved by the age of cultivation of the cocoanut. Many will not go through all stages, for they will leap from meat and bread-eating to tropical fruit eating, everybody according to

his wisdom and experience. Therefore, let us extend the above-named motto and let us say: Age of hunters, shepherds, agriculture, cultivation of gardens, of fruits—tropical fruits and cocoanut age of cultivation. This motto is, however, long and heavy, let us choose a short and fresh one:

Out to the tropics, to the cocoanut palm, to the real home, to the true mother of mankind.



THE NATURE OF COCOANUT CULTIVATION

The art of the cultivation of the cocoanut is to produce on the smallest space of ground with the least effort of labor, expense and time the greatest and best quantity of nourishment—it is the ideal of social economy. It is the centre where all questions of sociology and of the economy of the universe will meet and will be solved.

The cocoanut—the philosopher's stone;

The cocoanut palm—the tree of life;

The cocoanut grove—the true home of men.

Wake up, ye vegetarians, ye who long for the Paradise and see it only far away, pack your bundles and enter into the kingdom of the cocoanut palm—of the sun—and become children of the sun!



THE LAND OF THE REAL IDEALS OR THE IDEAL POLITICAL ECONOMY AND THE IDEAL STATISTICS

What is an ideal political national economy? National economy is ideal if it be possible to cultivate and use the largest part of a country of a nation to produce the greatest possible quantity of food so as to depend as little as possible on other nations.

National economy asks, how to make best use of an area of a country; but economy of mankind is not as partial and asks: "Where is the land, the climatic or zone where, with a minimum of work, space, time and

money, the greatest quantity and best quality of food, may be gained?" National economy is the science of how to make the native country as useful as possible for the inhabitants of this particular country; the economy of mankind or social economy is the science of how to secure the best land, wherever it be, for all men, to reduce their struggle for existence to the smallest degree. Without any doubt, social economy can find its ideal land only where the greatest energy of the

sun is combined with the greatest humidity, and this is only the case in the tropics.

How to find there the ideal food, that animal or plant, furnishing the best and most nourishment in the smallest space with the least amount of labor, time and money? The food value derived from raising cattle and agriculture equaling one to twelve (closely figured one to six), the raising of cattle is to be dropped as uneconomical. Therefore, it can only be a plant that will answer our needs. The ideal of vegetable nourishment is neither roots, vegetables, flour nor sugar-containing fruits, but is the nut in which we find all the ingredients necessary for the human body in the form of fat, consequently the tropical fat, respectively, the nut-trees are to be considered exclusively and no other nut can stand comparison with the cocoanut. The production of the cocoanut compares with the raising of cattle and with agriculture as 1 to 6 to 32, in other words, the space one cattle raiser needs is sufficient for six farmers or thirty-two cocoanut culturists. And this is by no means overestimated; if you consider the many injurious influences which cattle raising and agriculture are subjected to, the cultivation of cocoanuts would show to still better advantage.

Our investigation has shown us a result simple and surprising, it has freed our mind from the ground it was bound to by birth, it has taught us the question where to develop ourselves in the most ideal and healthy manner. That is social economy and cosmopolitanism and very much different from the economy of the national and partial order. How foolish seems the question moving the

heart of every good patriot: "How can I render my fatherland most beautiful and fertile?" How foolish the belief to be chained to a certain spot on the earth—Greenland or Siberia, Germany or the United States of North America, or some other poor country, to think to be compelled to serve these countries and to cultivate them as well as possible. What an immense amount of strength, thought and happiness is sacrificed by trying to derive but very poor crops from millions and millions of acres of inferior soil!

The real national economy, which is not the narrow-minded patriotic economy, but which is the broad-minded social economy, asks: "Where can the individual develop in the most ideal manner mentally and physically?" The answer is, as we have seen: In the tropics, in the cocoanut palm groves of the present and of the future.

And now, beloved reader, you will understand the topic of, "The land of the real ideals!" In fact, with cocoanut palm groves, the ideals of national economy have been partly solved and can be made real any time. It is these groves that can furnish the most and best food with the least effort, the only thing missing as yet is man to make use of it. We are waiting for colonial settlers to take possession of them, to live on cocoanuts exclusively, to reform themselves gradually into ideal beings. The bed is ready, man only needs to lie down on it, and it is not difficult to buy property there if many would join. All problems and questions occupying the human mind at present, like capitalism and socialism, war and peace, equal rights for women, high living

expenses, possession of ground, clothing and many other things—they all will be solved by the tropical sun

and the ever-bearing cocoanut palm tree, by the naked cocoavorism at the equator.



PATRIOTISM AND NATIONAL ECONOMY. ITS SUBSTITUTION BY HELIOTROPISM AND SOCIAL ECONOMY

Patriotism and national economy both are very narrow-minded conceptions and virtues, both stick to the native clod and try to make it as fertile as possible, both think and act within a very narrow circle. With progressing economy of the universe and the recognition of the human being they will be substituted by Heliotropism and social economy. The patriot asks: How can I produce within my fatherland the best quantity of food with the least work and cost, but the Heliotropist, the patriot of the sun, and the social economist says: "I am, like all creatures, a creature of the sun, the more energy of sun is obtainable for animal and vegetable kingdom, as in the tropics, the greater and more original will be the unfolding. My place is at the equator, in the tropics, the tropics filled with

life are my fatherland, they supply me with that food which fulfills all wishes of a universal and social economist. The nourisher producing on the smallest space of ground with the least effort the greatest quantity and most noble quality of human food—is the cocoanut palm.

By the tropical cocoavorism or the Heliotropical social economy—patriotism and national economy will be banished. The equatorial home of the sun, the true home of men, will step into the fatherland's place, the international socialism into the place of nationalism, the social economy into the place of the national economy. The citizen of a state will be promoted to a citizen of the world, the patriot to a cosmopolitan, the child of the land to the child of the sun.



THE TRUE SOLUTION OF THE SOCIAL QUESTION

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

All most important questions of mankind are principally very simple—of course only for the broad-minded. The solution of the social question consists in the placing of mankind on a basis, where man is almost entire-

ly independent from his kind, because nature gives him all he needs and because his needs are very small, so that he may plant and build without the help of others. Man can only renounce the help of other men, if he

makes himself dependent on the original source of all power, the direct power of sun, ether and sky; in this case the sun produces everything for him. The sun gives him ready-cooked fruits, light and heat; this heat is man's fireside and substitutes his clothes, and the arch of the sky or a simple house of bamboo and palm leaves is his home. Under such conditions, only possible in the tropics of eternal summer, the social question is solving itself in the best and most simple manner: everybody is his own master

Masters and servants,
All are masters—
There are no servants.

There are no poor and rich, all are children of the sun, happy servants of life instead of being servants to one another. Substitution of human power by sun-power—that is the key to the solution of the social question.

And this is only to be attained by exchanging the dead poles for the equator and the rich, generous sun.

"Back to the equator! Back to the sun!"

That is the motto of the future of socialists and social economists. The acceptance of this motto alone can make real their most sacred wishes.



MAN IS WHAT HE EATS: "FAT OF ANIMALS OR PALMS." A SCIENTIFIC STUDY

G. v. Bunge says in his *Physiological and Pathological Chemistry*:

"All these tests show to evidence that the nutritious fat is absorbed and settled as such." To satisfy the most skeptical reader, too, we are going to give a minute description of these tests made with four dogs. These dogs were fed in two cases with linseed oil, respectively with rape-seed oil, and in the other two cases with mutton tallow. In all four cases the different fats were absorbed by the system or cells. Bunge reports further. "Munk has proved that the synthetically formed fat is absorbed by the cells of the body. A dog, weighing 14 Kilos, was made fatless by a nineteen days' fasting, causing a loss of 32 per cent of the original weight! Thereupon the dog, during fourteen days, received 200 grammes of meat

and 2,850 grammes of fat-acids from mutton fat, raising the weight of the dog 17 per cent. After the dog was killed, a highly-developed 'Panniculus adiposus' was found, abundance of absorbed fat in the intestines and an exquisitely fat liver. After extracting these accumulations of fat by boiling, 1,100 grammes of solid fat was obtained, remaining solid in the ordinary temperature of the room and only melting under a heat of 40 degrees, while the normal fat of a dog is already melting with 20 degrees of heat. This proves that the introduced fat mixes with the glycerin of the body. Should the objection be made that the absorbed fat originated from the albumen alone, why is it then that pure mutton fat was obtained instead of normal dogs' fat?

Munk made a second test on another

dog, made fatless by fasting with rape-seed oil. In this case an absorbance of fat was obtained, of which four-fifths of the whole quantity melted in the ordinary temperature of a room under a heat of 23 degrees the full quantity was desolved. Brought down to 14 degrees a mass of granulous and crystallic nature was obtained. This fat contained 82, four per cent oil acid and 12, three per cent solid acids, while normal dog fat shows only 65, eight per cent oil acids and 28, eight per cent solid acids in the average. Outside of these substances Erucic acid (C-22-H-42-O-2) a constituent part of the rape-oil and missing in dogs' fat—was found.

Two similar tests with the same results were made before Munk by Lehdeff on two dogs, of which one was fed with linseed oil, the other with mutton fat. The fat of the first dog did not become solid, even at 0 degrees, but the fat of the second dog melted at about 50 degrees. And this applies also to fat-eating men; animal fat cannot produce normal human fat. The mother nourishing her child with cow milk makes a calf of her child. And if one lives principally on pork, he will fill himself with pig fat and other pig stuffs; he suffers literally from pig poisoning. And in a similar way the nomads and mountaineers suffer from cattle poisoning and brutalized character; and this applies to the fish-eating nations in a like manner.

Does the happy capitalist know that he is suffering from dove poisoning, after he ate a couple of broiled squabs? And the other, after a meal of mutton, does he know he is suffering from sheep poisoning? This goes to show that some of our fellow-men are not

so wrong as it may seem, if they make comparisons between the human and the animal kingdom. Many a law-suit in this behalf might have come out differently, if this physiological chemistry would have been admitted for proof. But where do they know this refined kind of logic? Is there, anyhow, with our present way of living, a possibility for a consistent logic or a logical consistency?

"Would you like to kiss this beautiful ox?" asked the student, Mr. Ehrlick, of his friend.

"What a foolish question," said the friend.

"Foolish question? Not that I know of. You keep on telling me that there is no better delicacy than salad of ox-lips, and if you do not mind eating it, why should you mind kissing it?"—

"You are a real pig," said the father to his boy who had spilled something on his suit and while saying this, he was just enjoying a hearty meal of ham.—

"Thou shalt not kill," is the fifth commandment, and the Christian thinks here only of man-killing. Since when can killing be identified with manslaughter only?

Animal or palm-fat? Animal fat is brutalizing. The man, the crown of creation, should take his fat from creatures of equal birth, and that is either man himself or a plant. Inasmuch as cannibalism corresponds with equality of birth and with logic, at the same time, it contradicts the demands of the heart and soul.

"Thou shalt love thy neighbor as thyself." Cannibalism is absolutely logical and immoral, nevertheless, supposing that carnivorism is the natural way of nourishing men, this in-

solvable contradiction between heart and mind as far as carnivorism is concerned, urges us to vegetarianism. So we must find a plant with a fat that is equal to the mother's milk and equal to the human fat. For the sound and clear mind, nature is absolutely aesthetic and harmonious. It knows that the food, the fat for the crown of the animal kingdom, can only grow on the crown of the vegetable kingdom. And it knows that in the same way as we men use our signs to designate certain things, God, the greatest of all artists, has designated all things meant for us.

The crown of the vegetable kingdom is the crown-bearing palm. The crown of the palm is the cocoanut palm bearing vegetable human heads. Only the fat of the cocoanut is equal to the human fat. Therefore, down with the parasitism on the brute. A monkey would be ashamed to suck the udder of a goat, but man is not ashamed to drink the milk of cattle and of the camel and to raise his children with cow milk. And why is he not ashamed? Because he has become brutalized to such a degree by

parasitism through ages that he is unable to think clearly. The thoroughly healthy man is the man nourishing himself normally; the naked, tropical cocoanut eater as the equal of his creator—God. What he thinks is cleanliness, truth and simplicity; he is above failure—which is a pathological state of mind. Wrong nourishment is poison for mind and body and creates mistakes and lies, illusion and superstition. The religion of all religions is the religion of love and truth and must have as a basis the cocoavorism. Christianity of to-day is, therefore, more form than contents, because it is overlooking the question: What are you eating, brother? What are you drinking, sister? Wherewith will you dress, friends? What kind of air are you breathing, beloved? What sun is shining for you, worshippers?

It takes man as a spiritual being, but man is body and spirit. In every human body is a divine spirit, but if the body is like an untuned piano, the spirit cannot bring forth harmony. The spirit is willing, but the flesh is weak.

Animal or vegetable fat?



THE COCOANUT PALM

Graceful trunk,
White and pure,
Points to the sun.

Majestic crown
Of noble leaves,
Featherlike.

Golden ears,
Dainty blossoms,
Waving fans.

KOKOS

Schlanker Stamm,
Weiss und rein,
Strebend zur Sonne.

Herrliche Krone
Edler Blätter,
Fiedrig geteilet.

Gelbliche Aehren,
Zierliche Blüten
Anfangs der Wedel.

Abundance of fruits,
Green and red,
In shape of a head.

Pith inside,
Filled with milk
White and pure.

Beach at the ocean
Of tropical lands
There is your home.

Majesty is your nature,
Gentleness, peace and strength,
Most beautiful kind of your kingdom,
Flora's most noble son.

You only are worthy of mankind,
The crown of creation of God,
And according to sun's command-
ment,
It's you that shall nourish us all.

If we eat your fruit
We will eat your spirit
And make it our own.

Cocoonut palm, king of the trees!
Cocoonut palm, mother of men!

Reichliche Früchte,
Grün oder gelbrot,
Grösse des Hauptes.

Kern gleich dem Eie,
Weisse und lieblich,
In ihm die Milch!

Meeresgestade
Tropischer Lande
Sind deine Heimat.

Adel atmet dein Wesen,
Sanftmut, Friede und Kraft,
Schönstes aller Gewächse
Floras edelster Sohn.

Du nur würdig des Menschen,
Terras edelsten Wesens,
Sollst — der Sonne Gebot —
Trank und Nahrung ihm spenden.

Deine Frucht essen, das heisst:
Geist und Adel der Palme
Geben dem eignen Selbst.

Kokos, Kaiser der Pflanzen!
Kokos, Mutter des Menschen!



AN APPEAL TO SCIENCE

Professor G. von Bunge says: "Out of thirteen babies nursed by their mothers, only one will die; but one child dies out of two nourished with animal milk."

"And still greater than the mortality of children nourished with animal milk is the mortality of children fed on artificial substitutes."

We should not be surprised at these statistics, for harm and death are the consequences of unnatural life. The nourishment of the stupid calf can

never substitute the mother's milk, it is poisoning and brutalizing the child. We must free mankind from animal nursing, from parasitism on the beast. Our aim should not be to raise fat and strong-boned babies, no matter whether stupid or riot, no, we should strive for healthy and normal brains. "Mens sana in corpore sano." If the guide of life, the brain, is normal, the body as a product of the brain will be normal too. We want to call the attention of science to a vegetable pro-

duct, which as regards its chemical composition and its nourishing value, stands closer to the human system of nerves and bones than any other product in the world, whether animal or vegetable. It is only a question of time for science to prove that we find in the cocoanut the only proper food for the human organism. Virchow has said: "There is no scientific diet as yet."—And this is the cocoanut, it is the best and at the same time, most natural substitute for the mother's milk. It is to be hoped that the combined sciences will pay full attention to the palm-mother, that mothers will raise their children on the milk of the cocoanut instead of cow milk. The principal question is not: What is giving healthy blood, but what is giving healthy and normal nerves—hu-

man nerves? Lebedeff and Munk proved on animals that the nourishing fat is absorbed and so is, undoubtedly, the albumen of the food. So that whoever takes his quantity of albumen from the animal kingdom, must brutalize himself. The normal human brain can be built up or regenerated only by equal vegetable albumen, for all animals are far below men, and cannot furnish equal material for his organism. The cocoanut alone possesses the necessary qualities—it is the palm for men. As grass is good for cattle, grain for the birds, acorns and nuts for the squirrel, so is the cocoanut good for men.

In closing, we utter the wish that these lines may help to give to mankind a solid basis, true direction and a noble aim.



ANNEX



A COLLECTION OF ARTICLES RELATING TO COCOAVORISM



By AUGUST ENGELHARDT AND OTHERS

In the following pages the reader will find a number of articles which I have translated within the last two years and published in the publication, known as *The Naturopath and Herald of Health*, which stands for rational life and natural cure. The reader will understand that through translation the originality of the author always loses, especially in poetry. I find it a rather difficult task to make the translations of Engelhardt's wonderful poems. As I am engaged in many undertakings and as editor and publisher of two magazines my time is much taken up by lectures, society work and travels, and therefore I have very little time to work in this direction. Still, we have made an effort and tried our best under the circumstances. The reader of this book, however, will excuse me if these verses are not up to the standard, and all those who read and understand the German language, I would advise to get Engelhardt's original poems in German. These can be had from the back volumes of *The Naturopath and Herald of Health*, beginning with January, 1912. They are sold for \$2 a volume, postpaid. Exclusively in German they can be had from our publication *Der Hausdokter*, Butler, N. J., a monthly periodical for body, mind and soul culture. These volumes are sold for \$1.25 postpaid to any part of the world. It is my intention as soon as convenient to collect in a separate book all of Engelhardt's poems in German, and bring on the opposite page of this book all those which have been so far translated in English. These golden apples of Engelhardt must not be lost to mankind. In German these poems are so inspiring and educational that everyone who has entered into the spirit of Engelhardt will consider them a great treasure.

Butler, N. J., U. S. A., May 21, 1913.

BENEDICT LUST, N. D.
Editor of *The Naturopath and Herald of Health*
and *Der Hausdokter*.



DELIBERATION ON GOD, WORLD AND IMMOR- TALITY

Considered in its highest sense, vegetarianism may be regarded as the religion of the deed. It is, therefore, not improper to submit to contemplation the idea of God as it is formed by myself and many of our order.

Whoever imagines by the name of God a humanlike being throning high above the stars in godlike majesty and, owing to his omnipotence, ruling the world, mankind, in short, everything in the universe, having created all and leading all, according to biblical interpretations,—will not be disturbed by us in what he believes to be the only true revelation and which, therefore, makes him happy and contented. For tolerance will always be one of our highest virtues to be aspired to.

Gustav Schlickeysen, the noble representative and proclaimer of our truths, has clad his ideas of God in the following memorable and eternally beautiful words:

"God is not a spirit encompassed in himself, not a thinking greatness of reason outside of us, not a reproach to man,

God is the soul of nature,

God is the life of sensibility penetrating the whole universe,

God lives within us, we are an off-branch of him. Only the soul of nature as a whole is the omnipotence, the eternity.

God lives, that means: God loves and struggles. It is just as wrong to seek the essence of God in self-denying, godlike love, as it is erroneous to consider the nature of the selfish struggle ungodly.

All one-sidedness leads to destruction.

In the equipose of sacrificing love and selfish struggle lives God.

Struggle is as godly as love."

If we follow these brilliant thoughts down to their very foundation, we are bound to come to the recognition that all that exists, all that is seen and all yet to be seen and understood, is an out-flow, an embodiment, an incarnation of God, the world-soul. We then comprehend that we ourselves are but sparks of that great flame burning throughout the universe, God-atoms, God-parts, His own flesh and blood, and as such self-reigning and self-creative. An unexpected world of possibilities and grandeur opens before us, if we interpret the biblic word: "I and the father are one" in this highest sense of Christ.—Therefore no praying and kneeling in the dust in front of a picture can save us and deliver us, but only God within us, within our own breast.

Some people will exclaim at this expression of these thoughts, horrified and disheartened: "But do you not feel horrible anxiety with all your godlikeness?" I answer them: No! this revelation uplifts me, makes me unspeakably happy and awakens within me—

because I recognize God in all and everything—love, pity and joyful hope. Of course, the seemingly terrible contradictions in our present-day lives can frequently cause us to doubt what we recognized as true revelation; but the sun of our innate godliness must always break through again. By means of this knowledge of the godliness of struggle as well as love we learn to understand and forgive everything. We need not try to find God, to brood over God; he is and was always here, "he lives within us, we are an efflux of him."

And as the being in itself, the quintessence of everything, therefore also of ourselves (God according to our interpretation), has no beginning and no end, there cannot be the least doubt of our immortality. Old and new philosophers, progressive fellow-men and women tell us of glorified paths, resplendent steps of perception and marvellous outlooks which mankind is destined to enjoy. What a wonderful isle lies before us in the splendour of a new morning's promising rays, an isle which everyone of us, even the most lost and despairing, will and must reach, after having delivered himself, owing to the innate godliness within him. And once we are a drop of God, an atom of God, and God not thinkable without us and we not without Him; we cannot but believe that this must be so! That not everything is finished and accomplished with one earthly life which never yet closed any mortal's career in perfect harmony—this is something we shall all experience and understand in time to come. Meanwhile let everyone of us fill his place in this world to the best of his ability, always looking forward, until the time of revelation and knowledge calls us into its realm of deeper peace and higher happiness.

PINE AND COCOA

Shall I say in sparing words,
How unlike are cocoa and pine?
Pine tree, thou art night and winter;
Cocoa, led by sun divine.

THE ORIGIN AND HEREDITY OF ALL OUR PHYSICAL AND MENTAL TALENTS AND PECULIARITIES, AND THE DIRECT COMING OF THE GOD-MAN

After a 20 years' effort I have succeeded in solving the most important questions of life in their inter-connection. By this I mean chiefly the questions of heredity, descent, species, and existence. First I must premise that this is not a treatise on a purely theoretical system of perception, but that all my experience, owing to the discovery of two laws of heredity, are based on unobjectionable experiments, and for this reason are entitled to the claim of absolute truth.

In our present-day contemplation of the question of heredity, we have, first of all, to consider the following three main points: the nature of fecundation, the nature of sexuality and the nature of variation.

As regards the nature of fecundation there prevails the conviction that both the paternal germ-cells blend, and that the qualities of the respective descendants are the mixing or crossing products of the parental characters.

But here we must not believe that a blending of the strong with the weak, the good with the bad, the healthy with the sick is taking place, and moreover, inasmuch as, according to the theory of crossbreeding, immense contradictions will result, the only explanation of the actual act of fecundation is, that the germ-cells have to fight for their existence; they do not aim at association, but wrestle for conditions of life contained in the ovum. And here the more imperfect cell, originating from the more imperfect parent, will be subdued by the more perfect one; the weaker cell will succumb after a fight for life and death to the stronger, and from the surviving cell the descendant will develop. This fight of the germ-cells for existence, where the more imperfect one perishes painlessly, unveils a very important and truly ideal principle of selection, which I would term the law of the indirect, natural selection of breed.

We assume further, that a male or a female being, seeing but one sex in one individual, can only be male or female. According to the law of the opposite relation of powers, there have to be always two contrasts throughout the nature, consequently in sexual connection too. If so, a sexual being with single sex embodies both sexual contrasts and is in fact of male and female sex.

Since one of these contrasts is acting upon the living body from the outside towards the inside and the other contrast from the inside outwards, we can only notice the effect of one contrast, namely, the one acting from outside to inside. Consequently each visible sex hides its invisible contrast in itself.

The contrasts of a unity have to alternate their different actions, therefore it is up to the female or to the contrast working from inside to the outside in the malebody, and not before this, to strive in its germ-cells to act from the outside towards the inside. Consequently male germs will bring forth descendants of female sex, and reversely the female germs will bring male descendants. The term I coined for this exceptional effective principle of heredity is "The law of heredity of the opposite personality."

People believe that the variety of species of descendants is quite a natural state of affairs.

It is known that conditions of light, air and nourishment change or improve very slowly and as the different kinds of living beings depend on these conditions of life, they also can only change slowly and imperceptibly with them. Therefore is the change or variety, which is a progressing perfection, absolutely imperceptible.

The conditions of life as regards quality and quantity for the single individual of species are different, in other words, we have to distinguish favorable and unfavorable conditions, and as living beings will only reach the summit of perfection if they enjoy a permanent influence of the most perfect conditions, they consequently will change or impair their physical and mental qualities if influenced by poor conditions.

According to our experience, descendants are bound to develop under the worst conditions imaginable, consequently they will differ from their parents' qualities to quite some extent, so that it can be noticed. If noticeable, however, it proves not to be the natural way of development and this state of affairs we call "degeneration."

It now would be necessary to know which physical and mental qualities of mankind are to be considered as normal, and which ones as abnormal, so as to prophesy the sex.

The brain in proportion to the body shows a great variety in size, it grows with increasing development and we therefore consider the man with a big-sized brain as the best equipped one, while a going-back in size of the brain must be determined as "degeneration."

The standard should be valued at 100% to be able to calculate all grades of bodily perfection. This standard (100%), however, has not been reached as yet, the best equipped human being having at best 70%; at 10% value vitality would cease.

The human body is somewhat rough from the most delicate construction up to the most robust structure of an athlete. But as the ideal is not to be sought for in quantity but quality, the rough development can only have its origin from a forced increase of cells, and consequently the more delicate development only is to be considered as the right type.

Colors of the skin, of the hair and eyes too, vary considerably, but only the gray-blue color of the eyes and the dark-blond of the hair is to be considered as the standard ones, because, in our climate all other colors will result in a lack of vitality.

Healthy parts of the body can be changed unfavorably by influence from the outside and thus create an inclination for sickness.

The different shapes of the heads (skulls) are very plentiful and as said before, we have to grant the standard shape to the man with greatest vitality, which means, the man with the largest brain.

Starting from the supposition that brain and body are uniform, and that degeneration of body will necessarily cause degeneration of the brain, this fact enables us to distinguish the mental qualities as healthy or sickly, according to the presence of good and bad bodily conditions.

I discovered the following facts: The larger the brain, the stronger the will power and character, that is, if there are no disturbing influences. If the body is highly developed, the human being is sensitive, and as only this kind of thinking and feeling will deepen the soul, the result will be conscientiousness, righteousness, benevolence, simplicity and naturalness. If there are no feverish (nervous) conditions, and if the mental and physical actions work in the right measure of time, we would call the man quiet, collected and steady. If the body is free from strange influences, thus not checking thoughts and perception, we have a broad-minded individual, and if with this goes a normal formation of the skull, we can reckon with a broad mind. If, therefore, our body is healthy in every respect, only good qualities will result and we call these virtue and greatness of the soul.

A small brain, however, causes a poorer ability of comprehension and will-power likewise diminishes. A robust development caused by excessive increase of the cells results in turning mankind coarse or short-sighted, hard-hearted, inconsiderate and selfish. An additional nervous disposition, distinguishable by too dark a color of skin and hair, will produce fast thinking at the expense of thoroughness. A deformation of the skull, will, particularly if the front part of the brain is too small in proportion to the back part of the brain, check the intellectual life. If the upper half of the brain is developed too strongly at the expense of the lower half, the forehead being almost perpendicular, the imaginative faculty will be too strongly accented in proportion to the talent of observation. In too narrow skulls, the impulse of activity compares very unfavorably with the want for rest, which condition leads, as a consequence of squandering

of strength, to shallow thinking and weakening of will power.

Consequently the different physical faults produce according to their importance, the different so-called mental defects; in other words, under the influence of physical faults, dignity of human nature will change to egotism and materialism.

Now to the test of this example. Starting from the supposition that the descendant of parents is due to the parent with the larger brain and is of the opposite sex, we must be able to tell the sex in advance without fail, and this in fact can be done by everybody. I, myself, have rightly predicted the sex of the descendants in 200,000 cases in the course of many years.

To be sure, we cannot prophesy the sex of all the descendants, firstly because the difference of value between the two parents is sometimes hardly noticeable and on the other hand, through a temporary exhaustion of the better equipped parent, the descendant will originate from the inferior one and so we have both boys and girls in one family. This, of course, is different with our domestic animals, as here we can deprive these animals of their free-will and consequently can produce either male or female descendants, excluding sick and faulty elements.

And now for the evidence!

If, for instance, a large brained man and a small brained woman get, without any exception, only daughters, it proves above all that the big-brained parent is predominating and producing the opposite sex. But this does not at all eliminate the possibility that both germ-cells participate in developing the descendants and that both parental qualities could mix.

We further see, that if a highly developed, big-brained individual of 70% bodily value connects with a coarse individual of about 35%, the former and finely developed will make the decision. If the largest brained, dark-blond, gray-blue-eyed man of 70% body value connects with a party of big brain, but yellow-red or dark-haired person of about 60% value, the blond will predominate.

If one parent of big and *not* finely developed brain, but of 70% body value mates with a specimen very highly brained but only 30%-40% value, the former still predominates.

The man of high moral qualities is always superior to the immoral one. We further see that the daughter of a small-brained, roughly developed, light red or dark colored father will always have a big and highly developed brain, her hair will be dark blond and her eyes gray-blue, also will she be morally developed, providing conditions before the birth have been favorable. If the conditions would have been poor, she would have shown qualities similar or equal to the above mentioned father, and this even then, if the father would have been ever so good an example. This teaches, that in the germ-cells of human specimens ever so much differentiated physically and mentally, even if they were drunkards or criminals, there is always an inclination to finely developed gray-blue-eyed and moral descendants, and that only these characteristics are healthy, transferable and imitable.

If nature destroys developments later on by not keeping them in the germ cells, this evidently proves that the differentiated skull-shapes represent poor forms and that the rough development is only a poor variety of the delicate development, the too light color, the red, the too dark color originating from a medium light colored exterior, and immoral inclinations being nothing else but mental-defects. Such transformations can be followed up even after the birth, if a man is subjected to especially unfavorable conditions of life. Consequently a crossing of different parental qualities could not take place as two so different parents can only transfer equal qualities, not different qualities, to their descendants. If the descendants do not resemble their parents, then it is a case of improvement or deterioration of the parental qualities.

Here I repeat, inasmuch as we can prophesy rightly the sex of the descendants on my basis of the value of parental qualities in percentage and on the supposition that descendants always origi-

nate from the better equipped parent and being of opposite sex, it must prove that my estimation of all human qualities is right and that the variation of descendants from the original character must be a faulty one and that the supposed blending of different parental qualities as well as the transformation of single qualities do not exist. But it does prove, that the descendant originates only from the better equipped germ cell, and the theory of transformation has been solved.

In closing I want to touch upon the most important points of the moral application. Especially since Darwin people are convinced that the future welfare of humanity depends on improvement of human-kind, but as he (Darwin) took the change of parental qualities in the descendants as a given phenomenon, not searching for the cause and significance, he could not know that all perceptible changes mean deterioration and that all human imperfection is caused by morbid disposition. This doctrine of Darwin, together with the unnatural theory of cross-breeding, leads the naturally thinking people to a dead point.

Our investigations have shown that the human character hides all good qualities and that we do not require any higher development but need only improve our health. We further have seen that the mental perfection will always answer the physical state of affairs, or, that the mental improvement will keep up with the physical development as it is easier to improve bodily, so that all we need is a natural condition of life, to reach the highest human perfection in the quickest way. With this, I mean, we should only eat proper fruits, expose ourselves to sunlight and to pure air and should work naturally, i. e., we should work physically and mentally alternately. In other words, we must lead a paradisiacal life to gain perfection or expressed in percentage of value, to obtain 100% of mental and physical value. The more we will deviate from these conditions, the less favorable our development will turn out.

But before we can succeed, we will

have to break with the evil principles as otherwise the single individual cannot get beyond the present-day highest development, physically and mentally. I think this is merely a question of will-power and time.

Even the grown-up man still could improve by accepting these rules and I can prove this by practical experience. If descendants of parents of 70% value, developed under paradisiacal conditions, join with individuals of 70%, we can prophesy descendants who will take after the paradisiacal beings. In this manner it is possible to exactly ascertain the progress towards the aim that we established and to prove that we in fact will get there.

If our best specimens can already live together peacefully and happily (the best of all races being in fact of the same value mentally and physically) then by the time of the imagined god-man, there will prevail on our earth such happy conditions as cannot be imagined very well at present.

If I may tell you something about my plans, it is this that I intend to solve this universal enigma. I shall join men with good will under paradisiacal conditions, so as to create the best possible abode for the future god-man.

Let us enjoy ourselves in this beautiful world, even if we notice misery everywhere!

The conditions for a perfect happiness are known to us and it is up to us to make them real, in the same manner as we can erect a perfect Greek temple from a pile of bricks.

Having recognized the laws of life, it is given into our hands to have come true our hopes and desires and then the good, the true and the beautiful will triumph on our earth.

THE SUN, TROPICS AND THE COCOANUT

The Cocoanut Palm Itself is the Best Evidence of the Principle of Cocoanut Eating

The best and finest evidence of the principle of cocoanut eating—cocoa-arianism—like vegetarianism—is the magnificent cocoa palm itself. Everybody will admit that the lofty cocoanut palm is something more worthy of humanity than an ox, a sheep, a goose or a codfish; and everybody knows that the cocoanut palm is the product of the cocoanut, just as the stalk and ear of wheat are the products of the grain. It will, therefore, appear evident, that cocoanuts as a diet will produce beings, like the palm while grain will produce beings like the wheat-stalks.

Cocoanuts can be eaten in their natural condition; but grains must first be cooked to make them palatable or digestible. Everything gives of what it possesses. One cannot coin gold pieces from copper; neither can one build up immortal man from beef and mutton, nor with poultry and the corpses of fish.

Just as little can we produce joyous creatures like the palm from poor straw producing grains, which are killed through the cooking and baking process, into the bargain. But this can be done by cocoanuts, for they are nothing less than the concentrated form of the proud and lofty cocoa palm itself.

Whoever denies the efficacy of the principle of cocoa-arianism, is on the war-path with the fundamentals of logic itself. As the cause, so is the effect. The cocoanut is the cause, producing the noble cocoanut palm.

Why should it not, as nourishment for humanity, bring about an analogous effect, only producing a palm like development in human form? Why not?

Hence we see that the cocoanut palm upholds cocoa-arianism in every way, even leading up to it by logical thought—just as in like manner, animal corpses and dead grains proclaim to every thoughtful person: "How shall we, dead, lowly, contemptible food stuffs, make you into God-like beings?"

Some day in the much-to-be-hoped-for future, a great new teacher will invent a system of exercises for weak and uncontrolled faculties of the mind, which will do for the ideas, inspirations and ambitions what gymnastics may now do for the muscles. Then will overpowering success be the rule, instead of the exception, as to-day.

CONFESSION OF A FRUIT-EATER

A Letter With Supplement of the Addressee

My dear friend Engelhardt:

We received your letters and your poems and thank you heartily for same. We are fully convinced and agree with you. You have refound the only truth of life, and we both are your adherents theoretically for the time being and shall try earnestly to suit our actions to the word. Whoever once awoke to this fact will be anxious to educate himself to a cocoanut diet and whoever is trying this aim, will be drawn with irresistible power to the tropics, the home of the magnificent cocoanut palm!

Yet, dear Engelhardt, you do not know the cocoanuts we get here. I wrote to you about this repeatedly and no doubt you received the same complaints from others, that the greater part of cocoanuts here in Europe are not eatable. How great the disappointment if you open one after the other, to find the pith punctured with yellow dots and of a sour taste. You have to throw them into the fire, so as to make some use of the accumulated energy of sun—a very expensive fuel. Out of ten cocoanuts in winter time, about six are absolutely uneatable and the rest are dry, tough and fibrous. In summer time, however, you find hardly one good nut in ten. I would have to figure in summer time on ten cocoanuts per day, for we both need one nut daily, which would mean an expense of about \$1.00 a day, and my income, considering all the other necessary outlays, would not allow this, especially if we want to save for our final aim: Kabakon! Therefore I cannot blame my wife if she prefers fruit and bread (nuts and fruits, of course, would be better) to the expensive cocoanuts.

I am sure you would not expect me to live on cocoanuts alone for three months if you were here and tried them for just one week. Order from here a number of so-called fresh cocoanuts and you will be convinced that I am right.

This should be remedied in some way or other, if you want to get numerous adherents of your cause. We, therefore, live mainly on fruits, consisting of walnuts, hazelnuts and Brazil-nuts and these are our regulations;

In the morning at 10 o'clock a little fresh fruit,

At noon, nuts, as many as we want and without anything added thereto. After having finished the nut-meal, we take a rest from 15 to 20 minutes, which is very important. After this we eat from six to eight pieces of tropical fruits such as figs or dates, St. John's bread or dried plums. Sometimes we soak these fruits for a half or a whole day in water, whereby they lose their sweetness and become more like fresh fruits and less stimulate the thirst. After this 15 minutes rest and then some fresh fruits.

Kindly observe:

1. Nuts—oil—as nerve nourisher.
 2. Dried tropical fruits—sugar—as muscle builder.
 3. Finally fresh, juicy fruits—acids—liquids, that purify and dilute the blood.
- Evenings: Same as noon.

By experience extending over years, I have found this is the proper diet under our circumstances. Of course we are trying to diminish the quantity of fruits, little by little, to dispense with them entirely. Some days we do without any tropical fruits, but feel then somewhat weak. To be sure, if we sometimes make the great mistake of eating too many tropical fruits, it is even worse. This makes us lazy, tired, distracted, weary of life and makes us wish for nourishment, which we men of culture cannot seem to forget! As long as we cannot dispense with the tropical fruits entirely, we should reduce them to the smallest possible quantity by concentrated will-power.

At present we make tests with soaking the nuts in their shell for two to four days in water, and find that this makes them juicy like fresh ones, and by this we hope to be able to give up the fruits. As soon as we have had more experience with this, I shall inform you as to the results. (This did not stand the test—Engelhardt.)

Since a few months ago we are living in periods of eleven to sixteen days according to the above rules with occasional days of compact food in between.

As the principal thing in preparing for Kabakon, I consider the disuse of starch (and sugar in all its forms—Engelhardt) and we have already made good headway in this respect. A few years ago, when giving up starch, I thought it impossible to do without it for only two weeks, but now it means nothing to me and even at the end of a long fruit diet, I have not the least desire for it. If after the fruit period, we start in again to eat a whole lot of other things, I grow tired of it after two days and return to our fruit diet. If I do not return to the fruit right away (in order to consume the stored-up provisions) the will-power weakening effect of the starch begins to show and results in from five to eight days of heavy eating. Starch is poison, and like all poisons, it shows its bad effects after a long time of abstinence all the more. All your observations prove true, for during such a period of improper nourishment, I am longing for the fruit diet, but my will-power is paralyzed and I succumb. I feel worse from day to day until I cannot stand it any longer and using all my will-power I become suddenly a fruit eater again. The first two or three days of a new fruit period, are hard and it takes all my strength to resist but once over the hill I feel well and strong and do not miss anything. (Why, dear friends, in view of so splendid results, do you not extend these periods over years. It seems you are missing something after eleven or sixteen days—Engelhardt). On the contrary, I detest any other nourishment during this time and have only the one wish, that cannot be filled, to replace the nuts and fruits by fresh and juicy cocoanuts. It seems to me easy to live in the tropics on cocoanuts exclusively! This is my true conviction and I cannot understand your always changing condition. Why do you not try a one year's coconut diet? In such a length of time all desires for other food will disappear and you will be victorious at last.

Do you know the Brazil nuts? Their

taste is somewhat like the taste of the cocoanut, the pith is white and contains plenty of oil, and I believe it is the proper nut to replace the cocoanut. They are expensive but still not as dear as cocoanuts, as there are only a few bad ones among them. Would you not consider an absolute Brazil nut diet of three months to be a sufficient preparation for Kabakon? I believe it should then be easy to replace the Brazil nut by the cocoanut.

I have a new idea, how to find the proper substitute for the poor cocoanuts we get here, and that is grated and dried cocoanuts from the Indies, as the bakers use them. After a certain amount of tests, I shall inform you about the results. We must find some way to get out of this dilemma, or you will have to live on Kabakon all by yourself, without any followers, whom you need so badly for yourself and for the conviction of the world.

I would suggest that you send with each steamer a bag of cocoanuts to a certain place in Europe at cost price, and from there they should be distributed to the different buyers, who would have to agree to take them regularly. Or would the long trip over the ocean imperil them? (I should think that if the cocoanuts were kept in cold storage like the delicate tropical fruits instead of in the general warehouses, they would reach their destination in perfect state of preservation. And after being discharged from the steamer, the fruit dealers should keep them in the ice-house and not put them in the damp cellars as many of them do. It is most desirable that our big fruit importing concerns should pay full attention to this matter. In this manner our cocoanut friends could always get good nuts, and as I believe the cocoanuts are not treated as yet as I pointed out above, I wrote about it at length. I further want to call the attention of the fruit importers to the fact that it is not wise to take off the shells from the nuts, because they would not keep as well without them. In order to save freight, many a shipment of cocoanuts is made without their shells but this should not be done for the reason mentioned above, they

might then as well be sent grated and dried—Engelhardt.)

I forgot to mention something that might interest you. I observed that in the first few days after a period of non-abstinence, my left eye secretes especially during the night, a yellow pus like fluid, which curdles easily; mostly likely a consequence of the starch, like your leg sores.

Enclosed please find two newspaper clippings which prove the correctness of your assertion as regards the bad effect of sugar. It goes to show that the sugar acts not only injurious to the skin from within but also from without and in the hot air of the sugar factories you have the same occurrence of abscesses as they are produced by the tropical sun if sugar and starch food is taken.

The second clipping is an indirect proof of the excellence of the cocoanut for the human blood. (This clipping treats on the sanitary powers of the seawater for the reason of its composition equalling that of the human blood. My friend comes to the result that the cocoanut palm, the queen of the ocean, must contain all ingredients demanded by our blood and that for this reason, the cocoanut, this product of the sun and the ocean should be particularly suited for human nourishment—Engelhardt.)

I call your attention to an article in the "Gartenlaube" called "Animals, Feeding on Air." It says, that animals during their winter sleep and insect-cocoons not only do not lose in weight while eating nothing, but very often increase their weight by taking in carbonic acid from the air, which probably is changed into sugar, fat and albumen in the body. (This would mean that these animals change into vegetable-beings because plants take the carbonic acid from the air and build up sugar, fat and albumen, while exhaling oxygen. Carbonic acid which is poison to the waking animal—think of the dog's grotto on Capri—should be nourishment for the sleeping animal. I do not doubt that the air is nourishing sleeping animals as far as they need such nourishment, but to be sure, carbonic acid is certainly not the nourishing ingredient. The air is not only

a mixture of nitrogen, oxygen and carbonic acid, but is composed of the most energetic powers of the universe. And he who knows how to gather these powers or part of them from the air, can save his fat and does not need material of any kind.—Engelhardt.)

I am sure that this article will be of interest to you as, according to your opinion, the man of the future will be able to accumulate the energy of the sun from outside through the skin and hair instead of through the cocoanut.

Your poems you were kind enough to dedicate to us, will appear in the next number.

We are going this week to M. and shall visit the B. family for the second time, and may stop at their house for a few days. How nice would it be if these two people with their magnificent children could lead a care-free life with us on Kabakon as naked cocoanut eaters!

You thought that I had dismissed your ideas, discouraged by one failure, but no, dear Engelhardt, I never have questioned the correctness of your doctrine since I had understood its nature fully. Only the failure of the first trials, which made me believe that I personally was not able to reach the goal, discouraged me temporarily.

Strange to say, I may try as hard as possible to forget Kabakon as a goal impossible—it comes always back to my mind.

If changing diet, people hold this diet responsible for failures, while this should be considered as an inevitable state of assimilation, or better, re-assimilation, which will spare nobody, and that is the reason for so many deserters. And you should make it a special point to explain this in your writing, preparing people for the necessary failures in the beginning and advising them how to accustom themselves "gradually" to the cocoanuts for this cannot be done abruptly.

As far as we are concerned, we shall follow your path as well as we can, and shall try to support you in your noble aim. Within two or three years, we hope to be financially able to move out to Kabakon and hope till then to be daily

prepared for a permanent stay as cocoanut eaters.

* * *

I only had partly answered your first letter, when going on my vacation, which I spent with my wife in M. and also two days in R, with family B. I was sorry to learn that family B. was way behind as regards the diet and that they cling to the "daily bread" as firmly as ever. We tried, of course, to convince them, speaking about our sad experiences with cereals (especially in case of relapses after a certain time of abstinence), and about our success when avoiding same entirely, but it seems that family B. is compelled to stick to the cheap bread for financial reasons. Too bad for the children who like nuts and long for them. It would be an easy matter to bring them up as cocoanut eaters! Should you succeed in interesting a millionaire in Kabakon, please call his attention to the B. family!

As to your nut machine, I wish to make the following remarks.

As you will have the machine operated by your own workmen, I would recommend the purchase of the bigger and stronger machine, No. 17 B D (from Lehmann & Co., Dresden A., specialists for machines of the chocolate and sugar industry—Engelhardt). I owned one of these machines, but I am sorry to say, I had to sell it again. This machine is catalogued for belt drive, however, upon my request they attached a crank for manual work, so that it could be operated by one man, without any extra charge. For the lubrication of the roller bearings, they gave me so-called Stauffer lubricators which are much cleaner than the ordinary oilers, and which I therefore invariably recommend. This machine No. 17 B D will more readily stand any rough treatment by your workmen than the smaller machine "Moratino" and therefore would require less repairing. You will have to superintend the work in order not to have the stone-rolls damaged by untrue setting. It will take some time in the beginning to acquire the necessary routine.

Home-made cocoanut marmalade is preferable to the marmalade you can buy

ready-made, as I believe the latter to contain some kind of preservative ingredients. (The catalogue of the "Nuxo-works" guarantees the absolutely natural composition of this marmalade, free from any adulteration—Engelhardt.)

I furthermore want to call your attention to a book which I saw in the window of a book-store, called the "Nuisance of Dying," by Prentice Mulford, published by Albert Langen, Munich, price about 65 cents.

And now good bye, dear friend, stand firm in the cocoavorism and do away with all your sorrows and pains!

With kindest regards,

Yours, A. and C.

THE UNIVERSAL SOLUTION

The solution of all riddles which every question solves,

Can in a nutshell, my dear friend, be given,

True are the words, that night and death defy;

Purity adopt!

But this the words work only, when you fulfill them right,

Look how the pure light puts for you the truth in a new light!

You must perceive divinity and all embrace the Lord,

If you are poor.

The road to greatest purity—can some one it define?

I know it, friends, and shall to you it own:

Live naked in the sun by cocoanuts alone!

Purity makes pure.

The beams of life within you will all the slacks dissolve,

The nut makes our blood smoothly and purely revolve,

Thus in the end it comes about and can't be otherwise,

Pure you are.

Admit the deity in you! Quite mature you have grown,

Pure human temples of the Lord, he can you not disown,

In him you must abide,

Pure in Purity.

THE NUT, FAT AND OIL QUESTION

OR THE ABSOLUTE SOLUTION OF THE FOOD QUESTION

A friend of our magazine wrote recently: "Yes, the entire nut, fat and oil question must be more thoroughly explained to us vegetarians."

I now wish to explain this question to the best of my ability, and not only for the benefit of vegetarians but also for those who include meat in their meals. Did I say: for vegetarians? for meat eaters?—No! These explications are meant neither for one nor the other, but solely for man as such. I wish to clear this question for my fellowmen, no matter what they have been eating yesterday or to-day and what they will eat to-morrow and after. I do not want to make this a question of factions but a question of mankind in its entirety.

Let us ask first of all: which is the simplest and clearest way to solve the fat and oil question? If we succeed to solve it *in favor* of fat and oil, then the solution of the nut question will be a matter of course.

The fat and oil question can be treated as being one and the same, for oil is fluid fat and fat is solid oil. In tropical countries, for instance, there is only cocoanut oil, but no cocoanut butter, no cocoanut fat, because the melting temperature of cocoanut butter is lower than the temperature of the tropics. In Germany, on the other hand, there is almost only cocoanut butter and cocoanut fat, because the cocoanut oil is almost always solid in the German climate.

The next question to be solved is:

Are We Principally Albumen or Carbon-hydrate or Fat-oil Eaters?

As regards albumen I need not lose many words. Lahmann, Bircher-Benner, Peterson, Rubner, Ungewitter and others have shown definitely that man is no albumen eater. The fact of the nitrogen-equipoise, i. e., the fact that the grown-up man, under normal conditions, secretes on the same or the following day just as much nitrogen as he has assimilated, is an

undeniable proof that the body does not want the nitrogen, that it is a poison for it. The body throws it off immediately. Albumen has for the mature body some value only so far as it can assimilate some fat, respectively some sugar from it. But then it is a thousand times more reasonable and economical to spare the body the work of analyzing the albumen into a nitrogenous part which must be eliminated, and another part free from nitrogen, which it keeps and uses, and to at once take only food containing fat or sugar. The baby, the body in the process of up-building, the growing child needs albumen, no doubt. The built-up or mature body needs, if at all, but very little. For the wear of his organism is very slight, and so much the slighter as it uses the albumen substituting fat and the friction-minimizing oil.

The proportion of albumen and fat and carbon hydrates in the mother's milk is at an average (taken from three analysis) as follows:

$$\begin{aligned} \text{A: F: C} &= 1,6: 3,4: 6,1 \\ &= 1: 2: 4 \end{aligned}$$

If we figure 1 part fat—2 parts carbon hydrates—as the fat has double the combustion heat of the carbon hydrates—we find that the proportion of albumen and the hydrocarburets is as follows:

$$\text{A: Hc} = 1: (2 \times 2 + 4) = 1: 8.$$

If the baby needs 8 parts of hydrocarburets to 1 part of albumen, then the child surely does not need more albumen, but so much less the more it grows, and the grown-up himself who has only to maintain a body—material needs, as already stated, if at all, but very small quantities. For the maintenance of the organism, the same as an iron machine, is not being effected by introducing into it more machine-material, i. e., albumen, respectively iron, but by means of the best possible lubrication and daily cleansing with oil. Just as the oil is preventing the iron machine from running hot and getting fric-tioned and rusty, so is it also with the human albumen machine. This consideration alone shows us the paramount importance of the oil in the maintenance of our organism.

This question having now been reduced to the question:

Fat or Carbon Hydrates?

It will, in view of the great importance of the oil for the cleansing of the body and the prevention of over-heating and friction, not be difficult to solve this question.

Carbon hydrates, i.e., starch and sugar, are for the body positively uneconomic materials,

1) because the body transforms the starch of the food only partly into sugar,

2) because the body does not want any direct sugar supplies. The body is trying anxiously to avoid any change in the sugar contents of the blood. Therefore it treats the sugar as a poison and does not assimilate it like it does fat; in other words it has to use up part of its strength and of the food received in order to form some fat for its use.

Therefore the question: why not at once take fat or oil? Why first to transform the sugar into fat? Synthesis in the human body are strength-robbers, imprudent by-ways. The human body has for its principle: the greatest efficiency with the least means. Why then should it be necessary to give it a material for food which produces but half of the amount of heat and strength in the combustion process as is produced by fat, and which, to the greatest extent, has first to be transformed into fat?

No, carbon hydrates are not man's main supply of food—just as little as albumen.

Logic, the wise economy of the body, says:

"I do not want albumen. How could I heat a machine built of albumen with albumen? Why have I built up the body from albumen? Why from nitrogenous materials? Just because nitrogen is opposed to combustion and, therefore, the nitrogenous albumen is not being affected, not consumed during the process of combustion of the nitrogenous materials. Would I not hinder combustion, not choke the flame of life if I heat the body with this albumen so much opposed to combustion? No, albumen cannot be the main food-stuff for man."

And it says further on:

"I also do not want carbon hydrates, starch and sugar. I need in the blood only a certain fixed amount of sugar, as it must have a certain fixed temperature. I do not want a direct supply of sugar. Sugar is poison for the blood if introduced directly. Part of it is at once being transformed into glycogen, the remaining part must be reduced to fat. This forming of glycogen and fat is an emergency regulation of myself, which would not be necessary if I received ready oil, ready fat. This I can absorb at once and deposit it unchanged in and between the cells. Therefore, fat is not a poison for me. Doesn't this make you sit up and take notice?"

Thus only the fat is destined to nourish the nerves directly. Carbon hydrates and albumen are nourishments for the blood and the tissues. That is why the albumen, carbon hydrate, meat, bread or potato eater can say: "The mind is willing, but the flesh is weak." He nourishes his nerves badly and indirectly. The albumen, starch and sugar eater is slave to the flesh. He is wasting his strength through an excess of secreting and synthetic processes. He overtaxes his liver, his kidneys, his lungs and his skin—his four secreting organs—day after day. But the oil eater introduces into his system a substance, by means of fat and oil, which

- 1) is being deposited in the body unchanged,
- 2) possesses the greatest combusive heat and, therefore, is the greatest strength-reservoir for the body,
- 3) does not make necessary an analysis and secretion of nitrogenous parts,
- 4) owing to its poverty of oxygen and water, must not be first submitted to a reduction or disoxydation,
- 5) permits of direct entrance into the nerves,
- 6) contains not only combustible carbon but also a large quantity still combustible hydrogen.

This latter quality of fats and oils is of the greatest importance. Where albumen, owing to its nitrogen, acts choking, overshadowing, consciousness-hindering, fats and oils, owing to their lack of nitrogen

and their ample contents of combustible hydrogen, act relieving, clearing, consciousness-furthering. In the combustion of hydrogen the greatest mental and physical energy is being propagated. Moloschott says: "No thought without phosphor." But I say: "No thought, no consciousness without hydrogen." Hydrogen is absolutely necessary in order to produce mental light, self-consciousness, individuality. It is just the lack of combustible hydrogen in the food of the majority of starch eaters, which accounts for their having so little self-consciousness and individuality.

Thus it is evident that fat, oil is the best and, therefore, the true means of maintenance, enlightening, heating and motion of our body. It prevents friction; it prevents the running hot of the joints; it prevents the wearing-off of the muscles and inner organs; it nourishes the nerves, and, owing to its combustion, gives the brain and the body their self-consciousness; it replenishes constantly the sugar contents of the blood and keeps it at its normal height, and furnishes an ever even temperature of the body, eliminating the tendency toward overheating, fever and inflammations; it gives you living and strength, mechanical energy, an even and persevering power of muscle; it does not even cause the liver any work and does not force it into secreting and synthetic processes; it does not annoy the kidneys, does not overwork the lungs; it does not overcharge the blood with water and carbonic acid, like starch and sugar—in short, fat, oil is a hundred thousand times superior to albumen and carbon hydrates, and cannot be substituted by anything else.

What, then, is the consequence for your practical life, for your food?

The answer is quite simple:

- 1) That you must not eat any albuminous food: that the albuminous meat, the albuminous dairy products: eggs, milk, cheese; the albuminous legumes and bush and tree nuts, including the albuminous almonds by no means are or ought to be your food.

Every excess of albumen is poison. Therefore all these food-stuffs are poisonous.

- 2) That you must not eat anything containing starch or much sugar: no grain-fruit, no legumes, not root-fruit, no vegetables, no sour and no sweet fruit. Starch, and the sugar derived from it, or sugar directly introduced into the blood is poison for your body. And for the reason that carbon hydrates are poison, all these food-stuffs are poisonous for you.
- 3) That you must eat food rich in fat and poor in albumen and sugar.

What can this be?

Sound meat is pure in fat and much too albuminous.

Fattened meat, though having less albumen, is positively abnormal and unhealthy.

Animal milk, being rich in fat, is at the same time much too albuminous.

What is left for us to eat?

Nothing else but nuts.

And of these only such as contain as little as possible albumen, starch and sugar.

The most careful analysis and experiments conducted by the greatest experts in their line, have shown that the cocoanut is the only one containing the least possible quantity of fat, and that it is, therefore, the cocoanut which best answers the requirements of reason, science and the economy of the body, and the only food fit for human consumption.

As we see, the thorough investigation of the oil, fat and nut question has led us to the result: that it is the cocoanut only which fills all the requirements of the healthiest economy of the body and the consequent soundness of organism and mind, and which contains all the ingredients strongly opposed to anything spelling deterioration.

If you wish to soar through space,
Banish what is sorely real;
Flee from life's entombing maze
To the reign of the Ideal.

THE NAKEDNESS

Thou fairest soul, the nakedness, in light
 and radiance bathed,
 Has thee as fairest garment God given
 by His grace.
 Thou impure soul, however, at nudity
 thou kickest,
 Because thou canst not hide from view,
 that sinfulness thee pricks.
 The pure man likes in open air in naked
 state to live,
 He does not need to shame himself, has
 nothing to forgive.
 How much the impure feels ashamed, he
 does not like to show,
 And therefore takes to dresses that si-
 lence can bestow.
 The pure man is most beautiful, if naked
 everywhere,
 The chaste, odorous nudity—is a thanks-
 giving prayer,
 The impure justly hides himself from
 public searching gazes,
 Because lust burrows through him and
 randy him defaces.
 To-day the general nudity of man and
 woman might
 Not represent to in fact a very lovely
 sight.
 It merely would show us, how near the
 animal state
 We are, not being ripe enough to show
 us always naked.
 But if by purity of life man and his wife
 once form
 To brothers and to sisters without their
 sexual norm,
 If randy lust no longer distorts their
 body and mind,
 And every one can master life of the
 highest kind,
 Then really the time has come when man
 and wife aspire
 To show their bodies openly without sin-
 ful desires,
 The time when innate purity all urges
 on to press
 The divine temple of our Lord not longer
 in a dress;

Then enters the new Eden, the golden
 time arose,
 Which joys and sorrows of the love only
 from hearing knows.
 If first by man the animal in him is firmly
 bound,
 The safest key to open the paradise he
 found.
 If all is only human, no human animal,
 If man loves in his neighbor the human
 ideal,
 And of the ticklish bad desires entirely
 is free,
 Then has the age come truly for general
 nudity.
 This time will come for certain, the road
 toward its gate
 With cocoa-trees and cocoa-nuts is co-
 piously ornate.
 For cocoa produces of the human beast
 to rise
 The creature man, the beauty once of
 the paradise.
 For it alone destroyeth the animal in our
 breast,
 Instead of sensual pleasures delights with
 divine zest.
 For to our childhood's innocence it
 brings us back in glee,
 Our heart from joy is limping about our
 chastity.
 The time to deify us, which us with God
 combines,
 That in eternity the sun of happiness us
 shines.
 Yes, friends of nudity and you that cul-
 ture Adam's guise,
 Man is cocodevourer by natural device.
 If once the cocoa has freed us all of
 sinful waste
 Then will the last dress drop at once
 with the sin that was our last.
 No effort will be needed to culture
 nakedness,
 The naked garb of nature shall be our
 only dress,
 Oh! come now soon thou golden, thou
 pure and naked age!
 Oh! render soon, cocoa, all men discreet
 and sage!

HOW RADIUM CAN BECOME THE REDEEMER OF MANKIND

Cocoanut coal possesses the qualities of radium. From this is being deducted that it contains radium and, therefore, intended to produce the latter from it, in order to exercise its healing powers over all kinds of illness and abnormalities.

But why get at it in such a tedious and round-about way to produce radium in order to be able to use it? Why not eat the cocoanut, live on it exclusively? Radium alone will not sustain man's life. First or all, because it is too expensive. But man can live on cocoanut, yes, not only live on it, but through its constant and exclusive assimilation he can acquire such wonderful health that he is entirely above any sickness, that he never gets old but enjoys eternal youth, undoing death for himself.

Our parole is, therefore, not "to found radium factories," to heal sick, self-given-up persons with radium—No! What we want is to make possible the constant use of radium. To lay out cocoanut groves, to eat cocoanuts, and to expose one's self as much as possible to the most intensive sunrays, therefore to settle in the tropics as the sun is always there and no cold and winter known—this is to be the parole of all who long for the Golden Age: for a life which knows no sickness and no death; for a life filled to the very brim with peace, happiness and everlasting youth!

Thus we see science meet the first cocoanut-apostle and his followers:

First science discovers that the cocoanut coal sucks up the radium-emission. The cocoanut-apostle makes immediate use of this, saying: "Eat cocoanut, so that you may store up within your body the radium-rays of the sun and make yourselves gradually independent from your stomach!"

Then science finds that cocoanut coal exhibits altogether the qualities of radium, and concludes that it must contain radium, and hastens to extract radium from it. Without hesitation the cocoanut-apostle says: "The cocoanut contains the life-elixir and universal remedy called

radium: Therefore, eat cocoanut and cocoanut only. And if cocoanut is the only universal food, then the climate where it grows is the only true climate for man. Therefore, leave Europe, leave the North and settle down in the tropics to live there naked in the sun."

Very soon science will have found the radium in the cocoanut coal. The healing successes with radium, in accordance with the available quantities, will become more numerous and more amazing in their progress. Then, as a short-cut, instead of the radium, cocoanut containing the radium will be prescribed for the sick. Cocoanut-cures for all kinds of sicknesses will be widely in vogue. Many a sick person, having derived unprecedented benefit and perfect cure from cocoanuts, sticks to it forever after and lives on it exclusively. In time some of them, then more and more, will come to believe in the blessings of the cocoanut, they will go to the tropics to acquire their own cocoanut groves, and to always live there naked in order to assimilate the radium-rays, like the sunlight in general, in ever increasing quantities. They will then feel undestructible health and unhopd-for happiness. Their example will cause communities, nations, all peoples of the earth to be attracted to the tropics with magic power.

Thus will be fulfilled what has been prophesied by the first cocoanut-apostle of the world:

A Golden Age will dawn upon mankind. Man will again be the image of God. From the Sphinx that he was heretofore, from this cross of man and beast, he will have transformed into the sexless, godlike, immortal man, into the man he once was and as he ought to be: the naked, tropic cocoavore or heliophage.

Patience, my friends and all-too-numerous opponents! Science is working diligently to help me along to victory—not because she wants to, but because she must, compelled by the power of facts, compelled by the mere fact of the existence of radium in the cocoanut, compelled by the fact of the wonderful, everything surpassing healing effects of radium, compelled by the facts of the not less

beneficial results obtained from the use of cocoanuts containing radium. The misery, the wretchedness, the death-slavery of mankind will make it long always more and more heartily for life, youth, radium—cocoanut. And they shall not long for it in vain. Cripples and old men will become dancing youths; blind men and deaf men, dumb men and lame men will regain their senses and faculties with unexpected acuteness, and the rest of the world will jubilantly follow these pioneers into this recovered Paradise.

Patience! my friends and opponents,
Victory shall yet be ours!

THE DRESS AND THE HOUSE

To bear the winter's cold a spite,
Man hid himself in dress and house.
But lost himself quite out of sight,
A giant once became a mouse.

Our body turned a servant of the pleasure
Of joy to have the finest house and dress.
And steadily grew of modes and towns
the treasure,
The body's state became then a disgrace.

Eternal is your curse and jeer,
O defunct dress, O house of death!
A mighty tyrant you make death appear
And expel life without respect.

No wonder that men look like empty
puppets
In fashionable dress and empty house
The outward shell best part of life be-
came,
The real kernel did the shell absorb.

The cool and malign winter, man, avoid,
Which locks you up in dress and house!
Move to the tropics, to the heat and
light!
Become again a giant, little mouse!

God has endowed you with perfection,
The skin your dress, your house be na-
ture leased!

Obey again the Lords direction!

A kernel be, and not the dead shell's
feast!

HOW TO BECOME AKIN TO GOD

You want to be an image of the Deity,
Highness with dignity your person shall
adorn,

Of beauty be yourself an invarnation.
Good only be your thoughts and good
your deeds,

Useful and to the point your smallest
acts shall be.

A sun in radiance shall you shine for all,
And every place your spirits shall light
up,

Give warmth and help and with your
love give comfort,

This is your wish. Alas! In vain you
struggle

From year to year. You have come
nearer pace after pace already to
your goal.

But much and endless more must yet be
done,

You almost will despair, that by your
efforts,

Will ever your ideals realize.

It may be done, however! You, my
friend,

Could you define the way to my salva-
tion,

Show an expedient to redeem myself
And still the deepest longings of my
heart?

Tell me, O speak! Hy hope is still re-
turning.

If, what you ask, by man can be per-
formed,

I shall in good faith follow your advice,
However strange the words may seem
to be.

There is a simple way to high perfection.
Don't think, that in his wisdom God the
road

That up to Him, the Kindest Father,
leads,

Mysteriously in deepest darkness hid;
Don't think that joy it gives to Him and
pleasure,

To hinder you from quickly following
Him.

O friend, you do not know our good
Creator,

Deep longing for His children fills His
heart.

By grief oppressed to see the human
chaos,

Most men he finds to follow a wrong way!

Of what a joy His divine heart is full,
To see a child, obedient to His will,
To struggle for the rank of being God!
Choose only, friend, the way which I propose;

At every step approaching your Creator,
Advances he ten steps in joy to meet you.
Now let me show the path to your salvation!

Twice has the Lord here on this universe,
Revealed Himself to us in earthly form,
There is an animal, a mirror to the Deity,
He is the man—how much has he forgotten!

There also is a plant which is divine,
A plant most beautiful—the Cocoa-palm tree.

You know the fruits, its most abundant gift.

The great and white cocoanuts they are.
They give in eatable and earthly form
The divine spirit, strength and finest food.

On this fruit must you feed yourself,
my friend,

Then full of divine spirit you will grow,
And nobler, better always turn and godly.

Godly things alone can make us divine.
If godly things alone shall go forth from thy person,

You must take in the Deity day by day.
This is the end now, my friend, you've heard it all.

I cannot eat coconuts in your stead,
Your own activity alone will you redeem.

I thank you, august friend! I feel astonished.

How clearly and convincingly
How to my Father I can once return.
Too long already I desire this aim,
Too long man's shallowness oppresses me,

At human pain and need and death I grieve,

I therefore wish in a near timeal ready
Grow better by the purity of life,
Give me the strength, O Lord, that I attain my end,

And in a year, my Father, am your equivalent.

NO FEAR OF DEATH—A SHAME TO DIE!

Of me a friend once inquired—"Are you in fear of death?"

"I at one time knew a gentleman whose heart was beating loud,

When he must think it over, for, the hour soon have come,

When a well earned reward is given; given you for life."

"Why should I be in fear of death?" I asked him in reply

If I think that death will finish your curriculum of life,

Deep feelings of shame overcome me—feelings of deepest shame,

That I, like all other fellows: "so deeply down I came."

A power which is striving upward, straight heavenward is bent;

Tells me that life or death on our manner of life depends;

Who feeds on vigorous forces, that build him up erect,

Cannot succumb to forces that always will detract.

"Impossible! of strength therefore exist, that onward runs

The fool, who knows that, which oppresses him—but never shuns."

Do you inquire what force it is that steadily onward leads,

And in our last recess of life, Eternity reveals?

The cocoa-palm trees fruit it is—I, in a few words may say,

If sceptical; eat cocoanuts—now and everyday.

You will in mind and body then, of the truth become aware,

I, therefore can within that time, further reasoning spare.

To combat doubt and unbelief successfully, you must

Conquer them first within yourself by eating cocoanuts.

WHAT SHALL WE EAT? WHAT SHALL WE DRINK? HOW SHALL WE DRESS?

BY MAX VON RATIBAR.

Three friends, Schulze, Müller and Lehmann sat down to breakfast. Last night they had been celebrating New Year's eve, partaking heavily in a stiff grog with which they escorted the old year to oblivion. All three of them had deeply penetrated into the realms of science and quite some time ago decided to begin a new life on January 1, 1912, a life glorified by the dawn of—science. They had resolved in future not to indulge in anything that could not be considered strictly in accordance with knowledge and conscience.

On this blessed New Year's morn the greatest question before them was the "stomach question."

"Oh, what a head!" complained Müller. "I have not an inkling of what is called hunger," said Schulze. "And I," quailed Lehmann, "I have still one of last night's dumplings in my throat, and it seems to me—the only remedy is a sour herring."

"Now, listen here," said Müller, "not one of us has any hunger, for your craving for a sour herring is but a false appetite as any ravenous appetite, in which case, according to Fletcher, Bramsen, Altenberg, and Rohrbacher, we must not eat anything at all for the time being. For we must eat only when eating becomes an unavoidable necessity." "You are right, brother," exclaimed Schulze and Lehmann, "the breakfast shall be adjourned."

Then dinner time came around they disposed of it likewise. The one felt still terribly sick, the second had no appetite and the third was craving for a sour herring. Again the meal was "adjourned."

For supper the three friends made their appearance with a wolf's hunger.

"My, what a thirst I have," said Lehmann. "I wanted to drink all the time, but refrained from it as I wished to hear your advices on the subject first. Beer wouldn't do as it contains alcohol. But how about soda-water?"

"Soda-water, plain water, coffee, tea, cocoa, chocolate," retorted Müller, "in short, any liquid makes old, nervous and irritable—according to Leppel—and some of them even lascivious and sensual. So there is nothing doing. The only thing you dared have eaten, brother, would have been a water-melon."

"For Heaven's sake," ejaculated Schulze, "water-melons, sugar-melons, and all sweet fruit is strictly prohibited by Cantani. It gives you the gout and rheumatism, and you are even liable to get palpitation of the heart. Nothing doing."

"Well, let us go down to business," said Lehmann, "I feel hungry, consequently I may eat—according to Fletcher—and Dr. Hennig says, in a case like that one should eat what the appetite calls for, but one must not drink at the same time."

"Nonsense," responded Müller, "the matter is not quite as simple as all that; but let us see what can be done. Listen: are you for soup, to begin with?"

"Not on your life," exclaimed Lehmann, "according to Dr. Hennig, soup is a hodge-podge and has absolutely no nourishment in it, so once more: nothing doing. But what, in thunder, shall we start with? A cup of broth?"

"Here, here," said Schulze, "not so fast! broth contains the heart-poisons: creatine, creatinine, xanthine, sarcine, and many phosphates, forms during the digestive process an enormous quantity of uric acid, acts altogether deteriorating and is condemned even by such men as Professor Schweningen. But I say toasted bread with eggs. Who joins me?"

"Nothing doing," said Lehmann, "bread, according to Dr. Densmore, is the staff of death, and the eggs, according to Dr. Haig, contain very much uric acid and are positively injurious; likewise Neterson warns everybody most decidedly not to touch them. So again—nothing doing," completed Schulze. "Right," continued Lehmann, "but the fact remains that we must eat something. I propose a plate of milk with huckleberries, he?"

"Again a hodge-podge," protested Müller.

ler, "man alive, don't you understand? And besides, milk is good for calves and not for humans; it coagulates in the stomach, forming a big lump and causes disturbances of the digestion; and huckleberries are urgently forbidden by Cantani, as they produce nothing but sourness of the intestines."

"Great Scott! Well, then let us begin with potatoes and spinach," said Schulze.

"Not for a million dollars," yelled Lehmann, "spinach should simply not exist on the human bill of fare, according to Colonel Spohr, and Densmore is also positively opposed to it, and Dr. Howard in his book, 'Forbidden Fruit' denounces all vegetables. Spinach is first being digested in the intestines and not in the stomach, causes the system too much work and makes us old and infirm long before nature intends it."

"Well," said Müller, "let us make a short recount of the eatables and beverages in existence and then nail down the things we are allowed to use, and by diving so deeply into science, look for the proper clothing simultaneously. Now then: bread, potatoes, puddings, leguminous plants are prohibited by Dr. Densmore; they make a man old much in advance of the proper time, being first digested in the intestines, severely taxing the energy of life and calcinating the system with earthy stuffs.

"He prohibits the use of vegetables for the same reason and likewise are Dr. Howard and Colonel Spohr their most zealous opponents.

"Meat, fruit, berries, jams are discarded by Dr. Cantani; they prevent the combustion of the albumen in the other food and cause gout and rheumatism.

"Lemons, onions, cabbage are stricken from the list by Fletcher and Bremsen.

"Nuts of all kinds are regarded as hard to digest by Dr. Densmore, Dr. Hanish, Sophie Leppel and others, according to Ida Hofmann-Oedenkoven they cause infectious tumors. Dr. Salisbury does not believe in them at all, as they cannot be assimilated.

"Milk is not fit for human food say Dr. Dewey and Dr. Hennig, as it cannot be

chewed and forms a tough lump in the stomach.

"Buttermilk is harmful, according to Dr. Hennig, as it is a cross between meal and fluid and contains oxalic acid.

"Tomatoes contain much oxalic acid and may lead to poisonous effects, as per Colonel Spohr.

"White cheese is made of milk and therefore, an unnatural food for man, and contains, according to Dr. Salisbury 28 per cent. albumen, which is excessive; furthermore, it gives but faint nourishment to the nerves, for which reason it is not worth the while to stuff one's stomach full with it.

"Eggs, according to Dr. Haig, and Peterson are very harmful on account of their large contents of uric acid and sulphur, and because of their sexually inciting qualities.

"In mentioning the word 'meat,' I can hear the entire army of vegetarians with their numerous authorities give forth one vast and infuriated yell: 'kill him!' So let us put aside this question.

"Coffee, cocoa, chocolate, tea are stimulants which make a man nervous, as they contain irritating alkaloids, according to Drs. Densmore, Leppel, Salisbury and many others.

"Wine, beer, alcohol in any form make man hopelessly unhappy, etc. Look at the army of alcohol opponents!

"Water, soda-water, fruit jams make one grow old early, and simply wash the necessary nutritive salts out of the system.

"And now a few words about dressing. Nothing—the scientifically most natural way—is not possible in our climate.

"Wool chafes the skin and makes us inclined towards catarrhs, likewise is Dr. Lahmann opposed to it.

"Silk, cotton, linen and hemp clothing is positively to be disregarded, according to Prof. Jager, the inventor of the wool regime——"

"Well," said Lehmann, "then there is but one thing for us to do: to have the quantity of albumen, fat, carbon-hydrate and nutritive salts necessary for our nourishment made into pills and use them for our supper."

"Hold on," replied Müller, "against such pills which the French chemist Berthelot intended to offer to mankind, our ancestors have already been strongly advised by old Dr. Hufeland who says that nature does not intend that a few stages of the preparatory and digestive action be passed over by means of such pills, and takes bitter revenge in case this is done."

"I also fear," said Schulze, "that we simply could not live on such pills."

"For goodness' sake, let us talk sense now," exclaimed Müller in disgust, "starvation this way or that way! If we eat pills we shall certainly starve—together with the learned chemist—there are no more victuals allowed for human consumption—we shall have to live without science, for it does not leave us a thing to live on—that's all."

"Boys," interposed Lehmann, "would any one of you perhaps like to eat a cocoanut? I recently received a kind of book in a blue cover, in which some dreamy philosopher, way out among the cannibals, claims that by eating cocoanut one could live everlastingly!"

"Brother, don't talk rubbish," said Müller, "cocoanut is hard to digest, according to Leppel, not at all digestible, according to Salisbury, excessively heating, according to Dr. Hanish, and has several have you an axe or a guillotine to open it up with, and do you believe that there are any of them to be had here?"

"Fellows, don't fight," said Schulze, "if as regards quality, we cannot admit science, then, perhaps, as regards quantity. Thus is asked by the school Medicine, and Haig about 3,000 grammes per day; and Fletcher has come down to 1,600 grammes per day; Carnaro has cut this down to 700 grammes per day; Dr. Hanish to 500 grammes per day; Rohrbacher to 200 grammes per day; and Dr. H. Pudur says that nothing is enough for us. We can live on light and air, which has the additional advantage of being very cheap. What now?"

"Somebody handed me a pamphlet to-day," said Müller, "with the heading: 'What shall we eat?'—I will read it to you."

"Go ahead," said the other two impatiently, and Müller began:

"Eat what you want and drink whatever does you good," so speaketh the average man and the physician generally. "And, of course, you must put on some clothes that look at least somewhat respectable—anything else does not matter," thus adds the police.

That sounds very nice, but—the average man, the average physician and the average police know very little about science.

So, what has science to say in answer to the above heading?

Mr. Liebig already started to set down a few fundamental rules as regards nourishment, but this was only a superficial attempt. "Albumen," so he said at first, "is the main thing." And "I was mistaken as regards albumen," he said towards the end of his life, without, however, substituting something else.

"Albumen is the main thing," preached his followers, and demanded first 120 grammes per day for the nourishment of a healthy man of medium strength, then 80, then 50 and at last not more than 30. In practice, of course, nobody paid any attention to the classic rule of 120 grammes albumen, 500 grammes carbon hydrates, 90 grammes fat and 30 grammes salts.

Aside from that the prescriptions of the physicians confined themselves to negations. "Avoid sour, fat, salty, spicy means. Do not smoke, do not drink, don't do this and don't do that." Any positive rules were not established, or at the most: the soup-pot.

Let us now turn to the reform movement.

There we meet first of all Mr. Lehmann. . .

"Cut it out, old top," exclaimed Schulze, "it seems you are going to start it all over again! That, on behalf of science, we must not eat or drink anything is something we already know—but the main thing is, according to myself, that I am ravenously hungry. The scientists, of course, and as usual, again cannot agree, but I hope that you will be philanthropic enough to permit my ordering

now something real to eat. I feel a pain in the stomach from mere hunger."

Lehmann, who had been trying his best during all this debating to conquer his thirst, reached stealthily for the water bottle across the table, lifted it to his mouth and drank in long draughts.

At this moment appeared the waiter with a plate of pike in butter. "Gentlemen, may I serve you some fish?" asked he, "having served the soup; I found you so deeply engaged in a controversy that I could not make myself heard to you!"

"You bet, and not too little either," responded Müller gladly and took a tremendous piece of the fish; Schulze and Lehmann took the rest and in a second nothing could be heard but the energetic working of the three pairs of jaws. "Waiter," called out Lehmann almost fainting from thirst, "fetch us a pot of beer—and somewhat suddenly, if you please," and with this heretical dissonance ended the session of our three friends who, thanks to the numberless authorities, had almost missed their supper.

THE HERB-CURE

That herbs became investigable,
The men took lessons in a stable,
By nature man could not make out
The cure of colic and of gout.

What a sick beast did masticate,
Man saw and did it imitate
This is the herb-cure's origin,
As against nature, it is sin.

Fruits, nuts are all our nutriments,
Thus teaches us experience
But if we are the fruit-adorners,
We cannot be more herb-devourers.

Fruits give healthy persons strength,
New blood to the patient,
Nonsense isn't the sick to allow
That they may the herb-tea swallow.

Of my wisdom is conclusive,
That of fruits and nuts you live!
Herbs give freely the sweet beast,
God forbade it man to feast.

SOME NOTES ON RADIUM

Who has not heard about the newly discovered element of marvellous qualities, the most expensive chemical product known, called radium? The scientific world is constantly at work trying to explore it with a view to its practical application, and a world of wonders is opening before us the more we occupy ourselves with it. Its mere production as primary element is in itself marvellous in the extreme. This production from the frequently occurring pitch-blende is so difficult that each ounce of extracted radium represents a fortune. One ounce of radium (30 grammes) is valued at \$2,500,000.

In London there was recently formed a company of scientists for the foundation of a radium factory. They intend to produce it in sufficiently large quantities to sell it. It is not believed to be possible to produce within one year more than 5 or 10 grammes, or one-third of an ounce at the most. At the same time it also proposed to extract radium for the coal of the coconut.

Dr. Shober, of Philadelphia, has made the discovery that the cocoanut coal possesses the qualities of radium. Should it be actually possible to obtain radium in this way, then the price for it may become very much cheaper, at that, however, still remaining expensive enough for anyone.

Another American scientist, Dr. Stillman Baileys, of Chicago, is also said to have discovered a substance containing radium, which, however, is 70 times cheaper than radium proper.

The application of radium is said to work wonders. It is supposed to heal cancer of the stomach and all other cancerous ailments of skin or abscesses; it is even claimed that a baby born blind in Petersburg was made to see through the application of radium. In diseases of the lungs the most surprising results have been obtained through its healing powers. Yes, it is even said to make it possible to lengthen

the life, to defer old age, consequently, to rejuvenate man. Should these statements prove to be facts, then radium would be the universal remedy, the wonder-substance, bringing untold blessings to all mankind. Alas! If it were but less expensive!

But even if all these bold hopes would not be fulfilled, the constant production of radium would still mean unthinkably much to science and lead it to the discoveries of still greater and more far-reaching wonders.

TROPICAL FRUITS

See the bananas here, friend, they will
already grow yellow,
If you don't eat them to-day, they will
be rotten to-morrow,
See the Papaya here too, developed to
highest perfection;
Wait another day yet, and it will be dis-
tasteful to you,
Even the pine-apple fruits show musty
spots there already;
Delicacies and bad smells of decay live
close here together.
Even the lemons here in their luxurious
growth only a short time prevail.
For a great many, daily are rotten;
When smell and taste most lovely, find
fleshy fruit its fate,
Decay and death then on their sure prey
wait,
Fleshy fruit then has God never as food
for us ordained.
Closely related with death, never our
health will it suit.
Life cannot give us the fruit which so
near with death is related.
Seeds and nuts, you alone have as our
food been created.
God has the crown of nutrition as the
crown of creation us given,
Noblest of nuts, you palm-trees cocoa
shall always feed us.
Never select, dear friend, this perishing
meat for nutrition!
Heed the rules of the logics, cocoa en-
gage for tuition,

BE FREE OF CARE

Know then, oh man, that thou hast been
conceived and created as the per-
sonification of happiness.
Thou needst not suffer; thou needst not
die; but happy shalt thou be.
Jubilant, radiant happiness.
But to be happy thou must follow in
reverence and conscientiousness
The laws of thy nature:
Live naked in the rays of the tropical
sun!
Walk beneath cocoanut palms, eating
naught else but their holy fruit!
If this thou wilt do, thou shalt see ripen
a fruit on the tree of thy life,
A golden, wonderful fruit:
The deepest, mildest, tenderest and yet
most powerful sense of happiness,
And thou thyself shalt be all happiness.
Wonderous, and divinely simple art
thou, oh life, and is thy law.
But we are darkness and our existence
is a chain of follies,
Our life is but a road to death. Death
is the penalty for sin.
Sin is our unnatural life. If we live
natural,
We live without sin, and grief and ill-
ness, death and misery
Will flee us like the shadow the sun.
Oh life, how art thou so beautiful, if
thou art filled with the peace of
God!
Then becomest thou happiness, and thy
deed is—happiness to render.
Serve thy Lord, oh man! Serve him
with all your heart,
And purest happiness and mildest, soft-
est light will spread about thee,
Which, by the power that is its own, will
banish from you all called bad
and evil.
There is but one correct philosophy:
that is the service of the deed,
The naked tropic-sun-cult on a purely
cocoavoric basis.
Oh life, how art thou so beautiful, if
thou are filled with the peace of
God!
Then art thou happiness, divine, and thy
deed is—happiness to render.

"STARCHPASTE AND BIRDLIME"

A DRY CONSIDERATION

To protect himself in advance against the reproach of partiality, the writer of these lines confesses frankly that he is neither an adherent of the "naked cocoavorism," nor an apostle of the emigration to the tropics; if he, nevertheless, undertakes to talk up for the editor of this journal, you will find the reason for doing so, in the following:

The heading of this article comes from the pen of the vegetarian writer Peterson, who thought he could fight with it successfully against the "anti-starchpaste theory" of Dr. Densmores. However, he did not succeed, nor could he, for the simple reason that the statements of the American physician are based upon irrevocable physiological laws. This reminded me involuntarily of the sarcastic remark, passed in the "Vegetarian Look-Out" and reading thus:

"The jester on the cocoapalm branch," and I am pretty sure, many a reader like myself had the feeling, as if this remark should better not have been made at all, and may be, that the originator of this joke felt likewise, after it had escaped him.

Admitting that the nourishment—principle of Mr. Engelhardt be ever so one-sided, we have to give him credit for the fact, that he is always open to reasoning; at any rate he does not deserve any sarcastic criticism for his inspired challenge to such an ideal way of living, even if, according to practical experience, it is not always possible to carry it out; especially from the camp of the vegetarians, people who are used to such extremes, one should least expect broadmindedness, the masses, of course, still possessed by the delusion of meat and alcohol, are excusable. Every vegetarian must admit, that these vigorous efforts did not hurt them in the least, but only helped their cause; for, if the aim of the vegetarians is the absolute fruit-diet, including all raw fruits, eatable for mankind, Engelhardt's trials with the absolute naked "cocoavorism" can only have an encouraging effect

on the general fruit-diet, with its many varieties. And if one or the other of the vegetarians will force himself to live, from time to time, on cocoanuts exclusively, he will derive from it the greatest physical benefit! The writer does not hesitate to confess that the grated cocoanut, raw and without any admixture, presents the highest material enjoyment known to him; a nice apple or any other juicy fruit of the South, if ripe, is likewise a delicacy of first rank, but the cocoanut is the most versatile fruit, since it comprises all the good qualities of all the different fruits: And this fact, undoubtedly, has led the cocoanut-eaters on the island of Kabakon to the erroneous idea that the cocoanut is the only nourishment for mankind!

Such a one-sidedness preference of this one before all other gifts which a generous nature has given to men in abundance, seems to be a trespass against the rights of the human body, the organism of which demands a certain change in nourishment, and is overbearing towards our wise and benevolent creator! "The best teacher is time" and time will convince the cocoanut eaters on the Island of Kabakon of the necessity of variety in nourishment, a change, that will not challenge as much criticism, as does the vain endeavor to accomplish impossible things; and then, present and future time will not deny its great and furthering influence on the affairs of the vegetarianism.

"Only they are wise,

"Who from errors to truth do rise!"

THE COCOANUT SPIRIT

Bliss and cure is my spirit, jubilant,
laughing life:

Being in all that exists, I am as well in
the fruit.

One and the same is our spirit, only in
different forms:

Just eat my nuts! My spirit then will
pervade thee like me.

A bliss and a blessing like I shalt thou
then be to mankind:

He who eats food that is noble, cannot
but do noble deeds.

SUNRAYS AND COCOANUT FLAMES

From a Letter.

You and my teachings. Act as you think proper. Not in the least do I want to compel or press you. If you think you are dealing with a matter that has no future, no possibility, leave it be and pay no more attention to it. No doubt, I am glad of your services in my behalf, but never do I want that you should work for me with a bleeding and dissuading heart. The cocoa-vores will come, must come, and they will see the world at their feet.

We do not want any compulsory propaganda, we do not want half-hearted service. Whoever wishes to serve us gladly, may do so to the fullest of his gifts, be it by his deeds, be it by the expectant happiness he feels at the coming of the Paradise which we proclaim. But he who thinks: "Oh, well, it is all for naught. You will always remain alone and find no followers!"—by God! such doubting friends would do better to serve their own Gods and not to trouble themselves about our affairs. I say: the cocoanut-truth is dynamite. It will blow up blind and hollow mankind when the proper time will be at hand. I say: the cocoanut-truth is so fundamentally true, so fundamentally living, that it will force its way to recognition under all circumstances. It is too noble, too pure, too godly, too powerful as to be in want of alms and charity from Jack or John. He who has felt it, knows it. And he who has not felt it or does not care to feel it, may leave it where he finds it.

I have the unshakable conviction that cocoaivorism will conquer the world. I know that it must be victorious, yes must, because it is exultant, godly, proud and resplendent life. An army that knows that it is going to victory need not count the number of its needs. And if thousands upon thousands fall dead and exhausted—the army knows: I must, I shall conquer, and gladly sacrifices what must be sacrificed.

Yes, dear cousin, you hear again the proud, triumphant Engelhardt of yore, do you not? You can notice by his tenor and ways that he again is eating cocoanut. And yet, he is not the same. Proud and triumphant he goes his way, and him who laughs and scoffs at him he gives to understand that his business can stand the scoffing and despise. That man may go ahead scoffing and despising.

I admit that cocoanut is the most dangerous food in existence (apart from the poisons), because it is the purest, most purifying, noblest and most vital food.

REDEEM YOURSELF

Boundless is our joy, when we a whole-
some man behold,
One who can control himself in every
way!
But we view this multitude of images
with aversion,
Who alike are slaves of stomach freak
and fancy.
Know ye, wherefore you cannot curb
your weakness?
And why you're poor and wretched, small
and sickly?
'Cause God's eternal Will you're disobey-
ing,
Governed by Mortal's creeds, the divine
laws disobeying.
Created naked! Yet where are you who
nakedness enjoy?
Who dwells there—where the sun shines
brightest—in your home?
Where the cocoa grows—that alone
should be your nourishment,
But, where art the small but noble crea-
tures, accustomed to such living?
O man! Continuing the Divine Will to
despise,
Old custom consciously or blindly obey-
ing:
Lies and errors fill up your lives—no
wonder
That to the death malady and pain tor-
ment you,
For your style of life: It is the reason,
But follow God's own Will—and immor-
tality will crown you.

A SETTLEMENT OPPORTUNITY

FOR TROPICAL COCOAVERS, FRUIT-EATERS AND VEGETARIANS

1. Our firm, Engelhardt & Co., has resolved upon selling of its cocoanut estate on the island of Kabakon, embracing a territory of 66 hectares, single hectares, to be chosen by the company, at the price of \$625 to cocoanut, fruit and vegetable eaters. One hectare being the minimum and four hectares the maximum to be sold to single settlers.

2. Taking into consideration that the mere fact of being a fruit or vegetable eater alone is no guarantee for moral and other good qualities, we reserve for ourselves the right to decide about the reception of new settlers, which will depend on satisfactory recommendation by responsible parties.

3. The hut or the house will be built at the risk and the expense of the buyer. A small house with two rooms will cost about \$500, with three rooms and adjoining buildings from about \$750 to \$1,000. The water question will be solved by several tanks around the house, fed by rain-falls.

4. The settler can dispose of his property at will. He can make his own use of his cocoanut crop or he can sell it to us—we charge but 5 per cent of the selling price for brokerage. If he wishes, he can cut down his palms, in order to plant vegetables, as these would not ripen under the shadow of the palms. Whoever wants to keep a milk cow, goats or poultry (not more than one rooster permitted) may do so. Dogs, at least barking hounds, are not allowed, in consideration of the neighbors.

5. The necessary fencing in of his property is to be done by the buyer himself.

6. No settler will be allowed to trade with the natives, and violating this law will be subject to a penalty of \$25 in each case. Eggs and other provisions which we purchase from the natives, are sold to the settlers at cost price, as far as we are able to provide them.

7. The deposit of \$175, which the government demands from each settler for one year as security for evil, home-travel or hospital service, is to be paid by the settler.

8. We advise all settlers, not to make use of this opportunity, unless they are sure to be able to preserve their health, or that they are willing to take quinine in case of an attack of malaria. The climate on Kabakon is comparatively good, but we cannot guarantee immunity of malaria and it is certainly better to live with quinine than to die without it.

9. The conditions for reception of fruit and vegetable eaters are to be considered.

10. Absolute cocoanuteaters are accepted at any time free of charge, that means, we will build a house for them of the native material at our expense, and they may eat as many cocoanuts as they please. The deposit for the government stated in No. 6 is to be paid by them, as well as the price for a European house should they want it. The choice of the ground depends on our consent.

11. Kindly enclose return postage with your letters if you expect an answer, and form your questions clearly and precisely. All questions concerning population, fauna and flora and climatic conditions will not be answered for want of time and for the reason, that you can readily secure the best treatise on these subjects, such as:

1. Tappenbeck, German New-Guinea.

2. Georg Wegener, Germany in the Pacific (140 illustrations).

3. R. Parkinson, 30 years in the South Sea (56 plates, 4 maps, 141 illustrations). by applying to A. Schmieder, Weinboehla, Saxony, Germany.

The ideas of Mr. Engelhardt are convincing to me and I shall make the cocoanut my chief nourishment, and report about my practical tests. Knowing Ehret's and Dr. Dewey's book, I have done away with eating three or five times a day, and therefore believe that I shall not have any trouble with the cocoanut diet.

E. K.

TALKS

BY ECHINGER FRIGYES, MUNICH

Good day, dear Friend! I have some thing nice for you to-day! The new set of copies, "For sun, tropic and cocoanut." You want to know what that is? It is the journal edited by the sun-apostle, August Engelhardt, who is leading an idyllic life on the fabulously beautiful Island of Kabakon in the South Sea, a life, harmonious with nature and its demands. I brought with me Book No. 1, to read to you some of the beautiful and pensive poems and to induce you to subscribe for it. The books are, if you consider contents and make-up, very cheap and I am quite enthusiastic over the stylish Latin color-print. Such a pretty thing is not easily found nowadays, it looks like sunshine on the pages and this counts double in our realistic time and it does you good to read some ideal matter again.

What is the subject of this journal? Well, according to my opinion, to show men at last the way how to nourish themselves naturally and how to live logically.

The previous numbers treated at length on the only natural food; the fruit of the cocoanut palm.

To be sure, my opinion is, that an absolute cocoanut diet may be possible in the tropics but never in our cold dark North, where winter is from four to five months long!

The sun apostle is properly right; we are all crazy to a certain degree, to live in these horrid Northern countries where cold winds blow about us, so that we have to wrap around us fur coats and in spite of this, catch bad colds and influenza, which compel us for weeks to stay in our rooms, if not in our beds, and we have to put pail after pail filled with "black diamonds" (coal) into our stoves to have only a poor substitute for the warmth of our vital sun!

Only lately the tough weather had brought me a severe case of bronchitis in spite of my strong constitution. And even two stoves exhaling, besides a little warmth, also quite some coal smoke and

consuming the greater part of oxygen, were not able to warm up our rooms sufficiently! Near the stove I got a headache and when going further away from it, I got the shivers!

Yes, why don't we emigrate to sunny Italy or further down South to the tropics?

Maybe because duty and profession hold us here in their iron clutches. But, no, there must be something else! Sometime ago I wandered about on the road on a bitter cold day. I met two young men with blue faces, dressed in rags and with their hands in their pockets. They asked me for money and said they had a march of five hours behind them, were pennyless and had not had any warm food for a long time. I gave them a few nickles and asked them why they, having no home, no possessions, no family, no profession, nothing at all, would not emigrate to the sunny South, to the ever laughing and blue sky of Italy, or to Spain, where every beggar is drinking his wine and where, in spite of this, quantities of grapes go to waste every year because nobody takes the trouble to pick them? Why don't you wander in summertime across the Alps to Italy and Spain, into the land of golden abundance? Beg your way through and you will be in the land of the sun away from the ice palace of the North!

The two fellows looked at me for a while incomprehensively and went on! They surely thought I was crazy.

Let me analyze to you that absolute fruit diet can be man's nourishment for the reason of hygiene and cleanliness!

Let us start by proving the imperfection of our most self-evident daily nourishment, firstly with the bread.

What an amount of dirt is in a loaf of bread! Suppose the flour is cleanly ground and free from worms, also let us optimistically suppose that the trough for the dough is cleaned, and let us believe the baker will wash his hands before working. But if you come to think that there are left lots of small unclean particles in the millions of pores of the skin and under the nails, and if not this, we have to consider the sweat and the fat of the hands and arms which work

on the dough and will be imparted to it. This is certainly not appetizing. And after the dough has been kneaded, the remainder of the dough is scraped off the arms and hands and surely millions of little scales of the skin will find their way into the dough.

This would be the case under very clean circumstances, but how is it in reality—I hate to think of it!

On our bread we put butter, and as regards cleanliness, the latter leaves much to be desired. The thing in itself is not very aesthetical, to use the stuff gathering in the udder of the cow, and the way of procuring it and all that is connected with it, makes the milk not appetizing. In kneading the butter, the demands of hygiene are not being observed. So we see, that our main nourishment leaves much to be desired as far as cleanliness is concerned; but also vegetables, turnips, radishes and potatoes are not always free from objection, as they are grown in soil fed with manure!

Really clean, ideal and appetizing are only the fruits from the South and among these the cocoanut is the most ideal.

Nevertheless, our farmer is struggling hard to obtain poor nourishment from a soil that is often too poor even for potatoes while the tropics pour out abundance without any effort on his part worth mentioning.

And not enough with these errors in diet; crime upon crime is taxing the already weak constitution of many, especially by the use of alcohol, this most dangerous poison for the nerves! And this evil is constantly furthered by unscrupulous advertising! Over and over again do unscrupulous liars pronounce the strengthening effect of the beer and the masses poor in independent judgment, throw away their hard earned money, while their families at home are starving! Oftentimes half of their wages is spent in liquors, weakening their physical strength, instead of using tea as the Englishmen do, thus preserving their nerves. Alcohol kills the mental and moral powers and intoxicated men commit things which they afterwards wish they had not done.

An unpardonable crime is to let children drink beer because it stupifies their minds!

And all this should be possible in the 20th century!

Therefore back to nature! Back to the tropics, the only true home of men!

Let us hope that the longing for the tropics may grow strong enough in every-day man! We might hope then that the masses will return to the land of reason, into the tropics, their natural home.

Before closing, I wish to mention a little episode.

The cholera was raging in the country and the stupidity of some doctors let many thousands of people die. People were forbidden to eat fruits and were told to eat much meat. What nonsense! Instead of commanding a pure fruit diet, which would have stopped the cholera, they overloaded the human bodies with albumen and nitrogen and rendered them feeble.

Yes—erring is human.

You will, dear friend, join our "International cocoanut society," won't you? And here the first number of "For sun, tropics and cocoanut," pleading for the most noble fruit.

And surely, the queen of tropical fruits, the most noble, clean, healthiest and ideal nourishment for men, must be the cocoanut.

Good bye! And kindly help our cause by spreading our doctrine.

SAPERE AUDE!

Follow the law of the stomach: make it serve only your mind!

Naught but what reason commands—only that be its food!

Then will thy life be all reason, reason thy thinking and acting;

And instead weakness and wrongs, thine shall be strength and light.

Yes, this is life's greatest, life's "darkest" and innermost secret:

If you make reason its root, then is its fruit highest bliss.

THE CLOTHING

BY AUGUST ENGELHARDT

"Am I worthy," asks the clothing,
 "To be clad in verses fine?"
 "But why not, you friend of death?
 Death liked always poetry!"

Death's quietness, its dignity,
 It's seriousness of snow and ice
 Act profounding on our souls
 Give it higher, clearer thoughts.

And you too, oh child of death,
 You, mankind's exalted friend!
 You have climbed so high in value:
 It is clothes that make a man.

But for you man feels quite perfect:
 How you hide his ugly weakness!
 How you beautify his faults!
 How you elevate his meanness!

Hater you of truth divine,
 How you turn all truth to lie!
 How you do deceive your slaves!
 Like these slaves deceive their
 brethren!

Blinding, puzzling and pretending
 Act you on the soul of man:
 Since your reign—nobility
 Is worth less than good array.

Like a vampire, shameless clothing,
 You suck out the noble blood,
 And the stronger you have grown,
 So much weaker grew our greatness.

Like a cave around our body,
 You surround with night and lie it;
 And the darker night and lie,
 So much more is man your servant.

And how love you day and truth,
 Dear and erring human brother!
 Lo! you are a slave to clothing
 And how lack you power of truth!

You should hate these caves of clothes,
 If your soul shall not be empty!
 If you be like day and truth,
 You must learn to live all naked!

As the north from this prevents you
 And compels your thinking meanly,
 You should go to sunny countries
 Where they like the naked truth.

He who makes you wear the clothing
 And, with that, a slave to it,
 Hates the greatness of your soul
 And his love is that of demons.

Clothing, fashion and imprudence
 Always were the best of friends.
 And if you associate with them,
 You will bind your mind in.

Clothing, fashion, oh the folly—
 How they weaken all mankind!
 Hate them, and all foolishness
 Flees you, like the thief the day.

Put the plant into the cellar—
 And its growth is poor and weak!
 And since man enraps in clothing
 He is like the cellar-plant.

Clothing! you are foe to mankind,
 You have always downed him so,
 That he needed all your splendor
 To maintain his humanhood.

Hate the clothing, hate the North,
 Which is forcing you to wear them!
 Love the sun, and love the tropics!
 Only there you can be man.

For the sun loves nakedness,
 Hates enwrapping, hates all clothing.
 And the nakedness brings truth,
 Changing night to shining daylight.

Ere the nudeness you consider,
 Holy, great and most sublime,
 You won't see the face of God
 Never enter Paradise.

Never change your tribulations,
 And your griefs to happiness,
 Never be like God in Heaven:
 For God loves the nakedness!

GROWING SYMPATHY FOR
SUN AND COCOANUT

It is only to-day that I found time
 to read Engelhardt's literature re-
 ceived some time ago. First, I did not
 like the exuberant style, but I became
 more and more interested, after hav-
 ing gone more deeply into the matter.
 The perception of the importance of
 the oil is brilliant.

C. SCH.

HOW WILL MANKIND BE REDEEMED?

"This is my point of view; God is in everybody, He, the pure and perfect, yet. He can only manifest Himself divinely by a thoroughly divine instrument—which is love. Therefore, we do not need to develop God, as He is there, in us. However, we have to form our body divinely by purest nourishment—naked, tropical cocoanut-sun life—and to make it the temple of the Holy Ghost. Or, we are living in God, but shall not be the mouth piece of God before we become pure.

Therefore; the eminent importance of nourishment. Like the metals conduct warmth and electricity at different speeds so is man conducting God, God's spirit and power. The more spiritual, noble, refined and pure man is, the more perfectly he is conducting God and the more perfectly is God acting through him. The cocoavore is the best God-conductor.

Thus is my thinking and knowing. Do you agree? Or in what point do you not agree? By which means do you intend to develop the soul-powers in men, who have not yet awakened them? You say; by holding to the belief of redemption. Very well! But belief cannot be commanded, you must be able to believe. And whoever cannot believe will he be condemned to disgrace and restlessness? Moreover, you say; only knowledge, not nourishment leads to the goal. Well, but how acquire knowledge otherwise than by a pure life?"

ENGELHARDT.

"The pure cocoanut diet is an excellent cure, especially for nervous diseases. Healthy people will purify and refresh their blood by a shorter or longer absolute cocoanut diet. However, there will be no man in this world who will feed on cocoanuts exclusively, year in and year out; therefore, there is no reason for us vegetarians to do it; anyhow, I do not think that a period of two to three months of cocoanut eating would be advisable."

P. M.

HOW WILL MANKIND BE REDEEMED?

ANSWER TO MR. ENGELHARDT

Though your question is a purely spiritual one, you make it a natural one, that means to be answered and explained according to the natural laws, which is impossible, as spiritual things cannot be explained by natural things.

The first lines of your point of view are good, because God is Divine Love and this together with Divine Wisdom constitute Divine Life, and the life man has is therefrom, since man is a receptacle or an organism to receive life from God and this without cessation.

But your second point of view, viz.: that we have to form our body divinely by purest nourishment, naked, tropical cocoanut sun life—is mildly expressed an immense error.

The redemption of man has absolutely nothing to do with what we eat and drink, **because:**

1. The real man or the man itself, is the internal or spiritual man who lives forever in form and substance (though not material substance) after death.

2. The external or corporeal man is only the instrument by which the spiritual man is able to live in the natural world, who, therefore, dies actually and becomes dust.

3. God enters from within through the soul into the internal man and thence into the corporeal man, thus purifying the whole man, when man becomes regenerated.

4. If a man is willing to do what is good and to believe what is true, the best he can, that means if he lives in charity to his neighbor, the Lord can and will redeem him, no matter what his nourishment is, nor whatever Christian denomination he belongs to or whether he is a Jew, a Mohammedan or a heathen.

Redemption is therefore dependent on the regeneration of man, which in its cause is spiritual and in its effect

natural, consequently man must do good works as from himself, however, he must acknowledge in his heart that they are of God. It is a law of order that as far as man approaches nearer to God, in the same degree God approaches to man and when they both meet together, the Lord conjoins Himself with man and then, man is redeemed.

It is a matter of common sense that a man, who wishes to be regenerated and redeemed, will not indulge in overeating and overdrinking, but will live moderately, which he can do on whatever food he thinks proper for the sustenance of his life, with taking into consideration the climatical influences. That a man in Alaska must live in a different way than a man in Egypt, is clear as sunlight, but the process of regeneration and thereby redemption, is the same all over the world, because wherever man lives, he ought to live in charity to his neighbor.

MY PRAYER

I know a prayer that is surpassed by none,
It must fill God—it lies beyond the hope.
Who prays my prayer, makes the slave a master
God has to serve him then, and give him happiness.
Friend, pray my prayer, that is my best advice,
“What is it called?” It’s called the deed of truth.
Whoever practises truth, is doing God’s will,
And God will readily his wish fulfill.
Serve your Creator, and at all times well,
You, servant now, will then master be.
That is the world—reign’s secret and its key,
Eat with your God, from the same golden plate!
Then will you be, like Him, without the slightest fault
And will become a sun already here on earth.

HYMN TO THE SUN

Over the giants’ heads, high in the ocean of air,
Carries me, father of giants, thy three-pointed rock,
Vapors like ghosts
In uncountable hosts
Sway round-about thy snowy hair,—
And I await you, glorifyer!

Thy magnificent splendor lend to the darkness, oh star,
All-illuminating fire, thou! of the limitless world

Ruler eternal!

Thou, of all life

Inexhaustible source, oh pour forth thy rays,

Helios, roll mighty thy firewheel!

Look! He rolleth it forth!—and the nights, how they flee—

Shining the God writeth his name on the skies,

Writing it grandly

With the finger of rays—

“Creatures, do you give homage to me?”
Shine on, oh ruler! Our homage to thee!

LETTERS FROM KABAKON

Oh you blessed children of a blessed future!

Oh you blessed children of the future, begotten by cocoavoric living mothers, nursed at cocoavoric nourished breasts and then fed on holy, precious cocoanuts! You will not have the thirst for pleasure, the gluttony, the villainy and corruption of civilized man and civilized stomach. Your instinct will be pure and pure your feelings, your thoughts and desires, pure your reason, your wisdom; your fitness; fulfilment of the law of your life will be your task in life. Oh you blessed children of a blessed future, how I envy you for your happiness and your childlike pureness of soul! Be cursed, Europe! curses upon your diabolic culture!

Upon your ruins shall rise the Golden Age!

POLITICS OF THE COCAAVORES

AN OPEN LETTER TO MR. SCHMIEDER

Your essay on: "The Balancing of Social Contracts," is very instructive and interesting, but it shows a little too much of socialistic politics for our journal. We do not need to further socialism. The communistic state is a consequence of the cocoavorism. The less everybody is wanting and the richer at the same time everybody becomes inwardly through the absolute cocoa diet, the more he can share everything with everybody, especially real property. If one needs only four to five palm trees for a living, why should he own 9,000 of them? He takes no interest in them and can use his time for better things. Imagine there were 1,500 absolute cocoa eaters on Kabakon, with a liberal allowance of six palm trees for each individual. Would not these cocoavores, full of spirit, strength and love, be far more valuable than the 8,994 palms or the profit gained through them? The cocoavore is communist and socialist for the reason that he does not mingle with selfish and avaritious people, but with noble and amiable persons, with "friends" in the word's truest sense. The more of this kind he is gathering around himself, the more he will enrich and ennoble his own existence. This cannot be said of the people of to-day, and one is only too glad, if far away from them, not to see them. A part from the romance, called "Labour" by Hans von Zobel-titz may wind up this letter.

"Now and then a rest of true sentiment found its way out. Once, when wandering through the linden-green woods, she seized his arm suddenly and said: "Fritz, I wish I was all alone with you on a lonesome island in the ocean—alone, all alone. To see no more of this horrid world, to see nothing but the waves, the woods and the blue sky! To be good once again, without desire and envy! Happy!"

Kabakon,

MR. SCHMIEDER'S ANSWER

I received other letters, more or less affirmative, or in sympathy with my essay:

"The balancing of social contrasts."

These words from my readers, proved to me, that I knew how to interpret the signs and tendencies. Without losing oneself into high politics, one cannot deny it altogether. For our daily life with all its political machinery and its consequences for home—and national economy, (I mention only the artificial increase in the prices of the most necessary food, including fruits and cocoanuts, by duties and indirect taxes) compels us permanently to take interest in the welfare of the people and to do our share in rebuilding and improving the conditions of our countries. To understand the present time and to recognize the right way, you need but a clear view and some profound thinking, and without being a socialist you will have always to come back to socialism, because its transforming of the system will render impossible the fight of men against men, thus serving united mankind. It is not so much the one goodhearted possessor who can create humane, righteous and balancing conditions, but the introduction of a system from which will result conditions worthy of human beings. The best man must suffer from a bad system and his actions will be influenced by the conditions resulting from a poor system. The state of the cocoavores, as it should be, is impossible under the present capitalistic system. The socialists lay the foundation for a worthy system, they erect the edifice of civilization; we vegetarians and life reformers are finishing it up and thus give this building its symbolic outside; perfect humanity. All development is urging toward this and shows present mankind the ways to permanent and good social conditions, and that is why I thought I had to explain this all, for fear you would call us Engelhardt's adherers, foolish builders who erect their building not

on a firm ground, but in the air. That is why I pointed at the healing process in our capitalistic community, knowing, that after doing away with it, the state of the cocoavores will come to life.

Our journal considers it an honor to have fearlessly and without consideration pointed out the way: "Socialism" and the goal: "Vegetarism and cocoavorism."

The way is long, and it is hard for mankind to reach the goal. It starts in the North, where millions of men will join to smoothen the rough and stony path toward the South, their final goal.

SCHMIEDER.

TO LOVE

Oh Love, You like the night. Are you something concealing?
Stand on one level you with robbing and with stealing?
Are you a bloody crime which hides throughout the night?
Or villainy alike that operates out of sight?
The light is much too clear, from shame it colors red
Are those forbidden fruits as Eve and Adam fed?
I, verily, am forced to doubt your noble effort,
Did ever choose nobility the night to be its escort?
The noble appreciates the sun, and never fears the light,
And doubt dissolves to clearness but, live, I thee dislike.
You truly, are inferior your acting is N. G.
Like murder your calamities are painted with hot blood.
Instead like everything sublime to rise excelsior,
You show by your condition yourself inferior.
I know you, love, now thoroughly: A vulgar sensual lust
Possesses you entirely, clear thinking it obstructs.
Friend of the sun I am, of perfect truthfulness,

I therefore hate you, love, you hate the sun's bright clearness.
I hate you, love, like everything, that is of vulgar kind,
Of low desires like yours, O love, I wish clear my mind.
The fog has thoroughly dissolved which took you out of sight,
Worthless are smell and roses that once gave us delight.
Though poetry will ever as sublime bliss you show,
I must you hate, O love, and you the old rubbish throw.
This is your death, O love, because the sun you hate.
You cannot give man happiness and make him fortunate.
A viper on his bosom, his inmost life you suck,
His head is weak and stupid, but you have strength and pluck.
I have the mask torn of you. Now, fellowmen, do learn,
Whoever wants true happiness, up to the sun must turn.
The sun, the source of life, presents the spring of our delight,
Love makes us blind and weakly; you, sun, give us the light.
You make us mighty and divine, but love acts wretchedly.
Man, therefore hate love and embrace the sunlight's energy!
If with the sun you associate,
Your life is in a blissful state.

ORANGES

To eat thee, golden fruit, did not the Lord thee give,
On food that pricks by thorns, does man not like to live?
Poor, only, is the gift that thou gavest man to enjoy;
Only Thy meat thou givest; thy bitter core withholding;
What to rot has been doomed, thou givest us, with jest and laughter.
But thy vessel of life gives pain, and death to him,
What a seducer thou art to deceive, the shallow mortal's judgment.
But far from hatred—in Love—he chants of thy praise and charms.

AN APPEAL AND REQUEST TO ALL ACTUAL COCOA- NUT EATERS

What is essential for our noble aim are tests of our own body! Not tests of a few days or weeks, no, tests extending over months, or better over years. And we need these tests absolutely, to be convinced of the unequalled benefit we derive from the cocoanut-diet not only physically, but also in reference to psychology and sexual conditions. We need these tests, because the world requires cocoanut-estates that would show results. The bright examples, the cocoanut-eaters, who with their mental and physical strength stand far above our fellow-men, will draw the multitude to them, the doubters and mockers alike. There are no absolute cocoanut-eaters as yet, but they will come, because it is the law of nature, which mankind will have to obey and recognize.

Every cocoanut-eater will try to reach the ideal of the absolute cocoavorism, or he will be at least longing for it, should it seem impossible for him to reach it. To realize this ideal, we cocoanut-eaters have to make known the results of our work to the readers of our journal. The more reports we publish about the effects of the cocoanuts on the different capacities and functions of the human body, the more we will prove their influence on mind and soul and sexual conditions, the more readers we will gain for our purpose, who will try and convince themselves, and their beneficial experience will in turn finally convert the sceptics. And with the increase of the tests the possibilities and the final realization of the future absolute and lifelong cocoavorism is guaranteed. Therefore, dear cocoanut-eaters, if you do not feel strong enough to become the first absolute cocoanut-eater, you need not fear for the realization of our ideal. It is sufficient if you force yourself from time to time to a cocoanut-diet for several months. The actual cocoanut-eaters of to-day, in their totality and variety, will bring forth, in some future time, the first absolute cocoanut-eater. It is up to us to establish cocoanut-estates and to make

known the results to our brothers. I therefore invite all actual cocoanut-eaters to send their reports to our journal: "For Sun, Tropics and Cocoanut;" if your experience extends over several months. Let this be our duty and aim! These reports will be the encouragement for new deeds and reports; sooner or later they will create the sublime happiness we are striving for and show us man as he was and he should be by nature: the naked, absolute cocoanut-eater.

A TRIBUTE TO THE COCOANUT

A. C. F. FINZEL

Of nuts, supreme for human's food:
The cocoanut ranks first!
Of all meats purest, sweet, most good,
Its milk well doth slake thirst!

Of nuts well suited for mankind
To nourish and support:
Fresh cocoanut all truly find
Delicious and best sort!

When masticated with due care,
In salivated well,
'Twill prove for all carnivorous fare
Best substitute—from shell!

Most ideal food—spring, summer, fall,
Or winter—doubtless true!
'Cause borne aloft on palms, grand, tall,
'Mid pure ozone, skies blue!

One nut per day, from full grown palm
Will yield for most mankind,
Sufficient nutriment, sweet balm
As well for ease of mind!

Most perfect food for humankind,
'Cause 'mid sunlight, pure air
And waters, limpid—tropics find
This gift for man's welfare!

Of all nut-families, great, most good,
Fresh cocoanut—the peer—
Quite unsurpassed for human's food,
Sweet, toothsome—price—ne'er dear!

Of pure, delicious foods, most pure:
Minced cocoanut—as cream—
Health, vim, longevity doth ensure
Mankind's bright, fondest dream!

COCOANUT CANNOT BE REPLACED

The finest roasts in this world may be taken,
 And oxen's brains and calves' brains by the thousand;
 Take capons and pheasants in abundance,
 And all the finest fishes of the sea;
 Take all the dainty dishes of the world
 That are lavished in great variety upon you:
 Take the delicious and the finest of your vegetables,
 And the fruits of all of mankind's dominions,
 Take all the baker's and confectioner's productions,
 And live on all from one year to the other,
 Live on these till one day you must die.
 But if at all your precious meals,
 The cocoanut's neglected or forgotten;
 Then the greatest stock of fruits or plants
 or meat stuffs,
 Cannot replace the cocoanut's omission;
 And nothing with the cocoanut can compare,
 Whose worth is more than quantities of foods,
 For ten thousand years you may maintain your life,
 Indulging in the finest kinds of foods,
 It never can and never will sustain you,
 Or give the benefit derived from cocoanuts.
 But half a year's indulgence in the cocoanut
 Will make us wiser than all eternity;
 While you always dined in luxury and plenty,
 But totally forgetful of the cocoanut;
 As the cocoa cannot be replaced,
 A country cannot be the friend of men
 That is replete with animals and men,
 Where the cocoas do not thrive.
 The country that furnishes the daintiest foods,
 Must be your friend, O man, because it loves you.
 If a land bestows a thousand glorious gifts,
 Yet—it gives you death without the cocoanut.

It never can provide the paradise
 Or free you from the anguish of the earth.

Where the earth with greatest happiness feeds you,

This, man, as your fatherland, do praise,
 The cocoa grove is this earth's paradise
 From which the wrong food once expelled the man

And to which the right one re-conveys him.

Thus winks the cocoa-eater true happiness on earth

He always with impunity, can 'neath palm trees walk,

And by cocoa meals exclusively divine acts attest.

COCOANUT TESTS AND SUCCESSES

I agree fully with Engelhardt's doctrine and I am convinced that the cocoanut is the best food for men. And I am entitled to a competent judgment, as I have eaten almost every day for four years one cocoanut and feel extremely well after this. However, I have not found any followers as yet; to be sure, it is not easy to get accustomed to it, and people will not take this trouble. H. L. IN S.

EVERYBODY ACCORDING TO HIS ABILITIES

Talk about the cocoa's wonders, let men know
 How sure our noble start is bound to grow,
 Try to convert the doubters, mockers all,
 Who will not heed nor answer nature's call!
 Help us to preach, to reason and proclaim,
 For this will help to reach our noble aim.
 Let everybody do his best! The whole
 Will be an army worthy of the goal.
 Therefore show facts, be working, send reports,
 Write glorifying poems of all sorts,
 And make our aim develop more and more
 Until we reach our goal: the cocoavore!